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THE COURSE OF THE ROMAN ROAD FROM DEVA TO VARIS.

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(Read at Holywell, August 20, 1890.)

§ I.—*The Roman Road from Deva to Varis not yet Discovered. Cause of Failure.*

FOR fifty years or more the course of the Roman road between Deva and Varis has been diligently sought for by antiquaries, as the volumes of the *Archæologia Cambrensis* bear ample witness. So little success has rewarded the search that a writer, in 1854, expressed the opinion that in Flintshire all trace of the road in question was unknown.¹ Judge Wynne-Ffoulkes thus summarises the position: "The course of the Roman road from Chester to Bodfari has often occupied my thoughts, and in the localities intervening I have in vain sought for its trace: I say in vain, for I have found nothing positive among them. The first difficulty is the loss of its egress from Chester. I can find nothing which gives any clue to this; and next, we are not yet quite sure as to the site of Varis."²

Since this was written discoveries have been made in various parts of the county, which tend to throw

¹ *Arch. Cambrensis*, 1854, p. 189.

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² *Ibid.*, p. 272.

some light on the subject in hand. To these points attention will be called. A retrospective view of the question is not without its advantages. Failures can teach lessons as well as success. A word, then, as to the probable cause of failure in the past to find traces of this road.

One main cause I take to be is that the physical features prevailing 1,800 years ago in this district, and along the supposed direction of the street, have not been duly estimated and allowed for; hence the road has been sought for in unlikely and impossible places. A little knowledge of the past physical geography of certain parts of Flintshire will at least tell us where not to look for the Roman street, and in that way limit the lines of our inquiry.

First of all let us think of the surroundings of Deva on the arrival of the Roman legions. The change in the physical condition of our country in the last 1,800 years has been very great; but nowhere more so than in the district around Chester, and particularly between it and the hill-country of Wales. Deva, in the early times of the Roman occupation, possessed a river whose tidal waters (a mile broad) flowed past its walls and gates, and offered a secure haven for the Roman navy. The bed of the river, over which passed the commerce with North Wales, now lies buried beneath 23 ft. of silt, as on the Roodeye for instance;¹ and the modern representative of the river is a canal cut on the Flintshire side, while on the Cheshire side we have Sealand with its thousands of acres of reclaimed land.

On the western bank of the river, seaward, its overflowing covered the country from Chester to Hawarden, converting it into an impassable marsh, eight or ten miles in length, which is now the site of a busy manufacturing population. Again, the drainage from the Welsh uplands settled down upon the low-lying ground which extends from Holt to Saltney, which became an

¹ *Trans. Chester Archæological Society*, N. S., vol. i, p. 77.

impassable morass, and treacherous for all kinds of traffic. This district is still liable to be flooded. It is scarcely necessary to add that this area has yielded no Roman remains.¹

Of Deva, then, it was true that on its south and west (the Welsh side, as we may term it) there was in existence a natural barrier of either marsh, or bog, or inundated land, connecting, in fact, the upper waters of the Dee, including the Alyn, with the more estuarine part of the river. This, while it afforded considerable immunity of attack to the garrison of Deva, rendered the approach into North Wales one of no ordinary difficulty. The difficulties attendant upon what we may term the direct route to North Wales had not been surmounted in the time of Edward I, for we find him in 1277 crossing the ford from Shotwick to the Flintshire side, to avoid the risk of the route over Saltney Marsh.²

Now it is important to notice that nearly all the suggested lines for the Roman street have been taken across some portion or other of the district under review, which we have endeavoured to show was, at the time of the Roman occupation, unfit for traffic. In addition to the physical obstacles in the neighbourhood of Deva, there were no less serious difficulties to be encountered after the hill-country had been reached. Several of the suggested routes take the direction of Mold and the valley between the Clwydian and Hal-kyn Range.³ The search here must be fruitless, since the condition of things hereabouts, in the past, altogether forbids the idea being entertained of the Roman street proceeding in this direction.

Let us glance at some of these difficulties. A river has to be forded, of which, as regards its size, the present river Alyn is but a shadow, whilst along the sides of the Silurian range of Moel Famau bogs and morasses everywhere abounded. On the opposite side of

¹ *Arch. Camb.*, 1850, p. 11.

² *Taylor's Historic Notices of Flint*, p. 15.

³ *Arch. Camb.*, 1854, p. 272; 1850, p. 239.

the river, at all the lower levels, the kindlier soil of the mountain-limestone provided for the growth of an almost impenetrable forest of trees and undergrowth, with which mingled the fallen blocks of stone from the cliffs above ; similar to what may be seen along the picturesque banks of the Alyn to-day.

From this it is obvious that the obstacles to be encountered in the process of road-making in this valley were sufficient to forbid the attempt not only on the part of the Romans, but of succeeding races. As a matter of fact, it was not until the beginning of the present century that the state of the valley allowed of a highway passing through it. The route to Denbigh, prior to that time, passed over the north side of the Halkyn range.¹ The idea, therefore, that the Roman road passed over Saltney Marsh, and along the valley of the Alyn, or over the Clwydian Mountains, is not one that can be entertained.

It will be as well here to mention another source of error in the past in seeking for the line of the Roman road into North Wales. Following the precedent of Roman ways in England, in proceeding from point to point in a more or less direct course, the same principle has been applied to the North Wales route, as we have seen, with unfortunate results. Its physical features demanded special treatment. The Romans were not without the skilled engineers who could have constructed the road over a difficult country, but who wisely preferred a circuitous, if the more favourable route. Mr. Longueville Jones, many years ago, with remarkable prescience, called attention to this point as follows : "Roman roads in Wales deviated considerably from the rectilineal direction which they have been commonly asserted to maintain ; and their deviations are to be attributed to the physical difficulties and exigencies of the country, or to the state of the uncleared forests lying in their course, or to some cause of local attraction, as mines, ports, etc."²

¹ Paterson's *Road-Book*, ed. 1772.

² *Arch. Camb.*, 1854, p. 78.

§ II.—*Conjectured Routes for the Roman Road.*

It may be interesting here to mention some of the routes which have been suggested as the probable course of the Roman street :

1. From Chester by Saltney, Buckley, Mold, Moel Fenlli, and Bodvari.

2. From Chester by Saltney, Hawarden, Moel y Gaer, Moel y Crio, Caerwys, and Bodvari.

3. From Chester by Eaton, Pulford, Caergwrle, Mold, Moel Fenlli, and Bodvari.

4. From Chester by Eaton, Caergwrle, Treuddyn, Nerquis, Cilcaen, Nannerch, Caerwys, and Bodvari.¹

5. From Chester by Saltney, Hawarden, Northop, Moel y Gaer, Ysceiviog, and Denbigh.²

6. From Chester, Eccleston, Belgrave Avenue, Broughton, Cold Harbour, Mold, and Bodvari.³

The first five routes are taken from the pages of the *Archæologia Cambrensis*; the last is a suggestion of Mr. Thompson Watkin.⁴

This variety in the direction of the suggested routes (in some cases to the extent of several miles) is in part explained by the circumstance that two Roman streets started from Deva for North Wales: the one for Bala went by Caergwrle and Nant y Ffrith; the other, the *Itinerary* route to Caernarvon, or the coast-line, took the direction of Hawarden, Flint, and Caerwys, as I hope later on to show. Fragments of both of these roads have been found in various parts of Flintshire, and the attempt has been made to connect these parts of distinct roads, and regard them as one, the *Itinerary* route. The result is confusing. For the present our attention is limited to tracing the *Itinerary* route. It will be noticed that in each case the

¹ *Arch. Camb.*, 1854, pp. 273, 274.

² Williams' *Ancient and Modern Denbigh*, pp. 269, 270.

³ *Arch. Camb.*, 1850, p. 239.

⁴ *Roman Cheshire*, p. 54.

iter is made to terminate at Bodvari for Varis.¹ This I shall show is a wrong assignment.

In analysing these suggested routes more closely, it will be observed that all of them propose to take the road over ground which at some point or other is impracticable for the purpose. Another objection is that as regards distance they are all eight or ten miles less than the mileage mentioned in the *Itinerary*, namely thirty-two. In a straight line from Chester to Bodvari the distance is only twenty-one miles. Horsley proposed to consider it as twenty-two miles.² There are not wanting writers who, failing to find a road covering thirty-two miles of ground, are disposed to think that an error has in some way arisen, and that the thirty-two miles should be taken as intended for twenty-two.³ Seeing that in this case we know so little of the actual route followed, and that at present it rests wholly upon conjecture, I do not think that we are justified in regarding the mileage of the *Itinerary* as erroneous. I propose, then, to accept the *Itinerary* record as correct. By so doing we get additional evidence that the several suggested routes, from their shorter mileage, cannot be the course followed by the Roman road, and also that the Roman street between Deva and Varis was a circuitous one, covering a distance of thirty-two miles as against twenty-two for the more direct route. This I take to be an important factor to be borne in mind in this inquiry. We must dismiss previously suggested routes as too short, and look out for one ten miles longer in its course.

This fact, too, is suggestive, and points at once to the higher land skirting the coast-line as fulfilling the conditions of a longer route. A further *détour* inland would have encountered similar difficulties to those which beset the road by Mold.

¹ Or, to be more definite as to the site, it was the opinion of the late Mr. Aneurin Owen that Varis should be placed within the grounds of Pont Ruffydd, near Bodfari.

² Horsley, *Brit. Romana*, p. 456.

³ *Arch. Camb.*, 1850, pp. 238-9.

As to the existence of this road between Deva and Flint, Judge Wynne Ffoulkes expressed the opinion, but without indicating the route, that "there is every reason to think that there was a Roman road to Flint. This was their mineral line for the transport of lead, etc., produced along the coast."¹

§ III.—*The Course of the Roman Street influenced by the Lead-Mines in the Neighbourhood of Flint.*

The long distance of thirty-two miles between Deva and Varis calls for some remark. The distance is exceptional, and only occurs a few times in the British *Itinerary* record. We may be sure of this, that in a hilly country like Wales a journey of thirty-two miles would not be accomplished without sundry breaks or stations for shelter and refreshment; yet of such we have no record. There ought to be some traces of them as towns or fortified posts. Let us see. Turning to the anonymous geographer of Ravenna, he mentions after Deva, and before Conovium (Caer Hen), a town, Sandonium or Saudonium, which we may assume to have been near (possibly between) the two places. In trying to localise it we recall the fact that the Romans were in the habit of stamping pigs of lead with the name of the town or station at which it was produced. Thus, in an inscription on a pig from Derbyshire there occur the words MET. LVTVD, that is, from the mines of Lutudæ. In a similar way we have a pig of lead in Chester (assuredly from the Flintshire mines) on which the word SANDON is to be traced, and naturally enough we recall Sandonium as the proper rendering of the word.

The next thing is, can we find a lead-producing town as existing between Deva and Caer Hen? In seeking to localise Sandonium we are in no difficulty. There have been in the past lead-industries at Caergwrlé, Nant y Ffrith, and Minera; but only, as the remains

¹ Williams' *Ancient and Modern Denbigh*, p. 270.

show, on the most limited scale ; while at Flint the remains of old furnaces have been found for a full mile along the shore,¹ together with hypocausts and innumerable Roman relics, all evidence of a considerable Roman settlement. Its former character is well expressed by the name for the locality, *Pentre-ffwrndan*, the hamlet of the burning furnace. Pigs of lead produced here also bore the stamp *DECEANGI* (the tribute of the *Ceangi*). These, it can be shown, were distributed both by sea and land. Twenty pigs were found, in Camden's time, on the banks of the Mersey, and lately in the old bed of the river Dee,² besides others in the Midlands. In this way we have not only recovered a Roman settlement of considerable size, but one busily engaged in the production of lead. Can we use this information in any way to assist in finding the Roman street ? I think so.

Let us glance for a moment, and consider what was the imperial policy towards North Wales after the Romans became located at *Deva*. Unquestionably it was to obtain the possession of the known mineral wealth of the country, to which as conquerors they would claim to be entitled. There was gold to be had from *Merioneth*, copper from *Anglesey*, and, not least, the well-known lead deposits around *Flint*. *Pliny* tells us that at this time the supply of lead from the Spanish mines was falling short. Being near at hand we may believe that the production of lead, so essential in many ways to the building of the various *castra*, would early receive attention. One circumstance may be quoted as an instance of the eagerness of the Romans to possess a supply of lead. A pig of lead is extant from the British mines, with a stamp which synchronises with the year 49. It is important to bear in mind that *Claudius* invaded England in A.D. 43,

¹ *Pennant's Tours in Wales*, vol. i, pp. 68-77 ; *Pennant's History of Whiteford and Holywell*, p. 281 ; *Taylor's Historic Notices of Flint*, pp. 8, 9.

² *Trans. Chester Archaeological Society*, N. S., vol. i, p. 76.

Talley,

NEAR LLANDILO,

CAERMARTHENSHIRE,

October 1st, 1892.

TALLEY ABBEY EXPLORATION.

DEAR SIR,

A movement has recently been set on foot, under the auspices of the Cambrian Archæological Society to explore, and provide for the better preservation of, the ruins of Talley Abbey.

The Committee, of which Sir James H. W. Drummond, Bart., Edwinsford, is Chairman and Treasurer, are fortunate in having secured the valuable services, freely given, of Mr. Stephen W. Williams, F.S.A., in directing the work.

The accompanying sketch will serve to indicate the general features of the ground plan of the Abbey Church, as well as the extent to which the exploration has already been carried.

The great desirability of enlarging our knowledge of the past history of Monastic Institutions in Wales, of which Talley was one of the most interesting, encourages the Committee to hope for the sympathy and support of the public, and they therefore earnestly appeal for the necessary help.

Subscriptions will be received and acknowledged by either the Chairman or by the Secretaries.

Yours faithfully,

JAMES H. LLOYD,

Vicar of Talley,

SUSAN LONG PRICE,

Talley House,

} *Hon. Secs.*

[P.T.O.]

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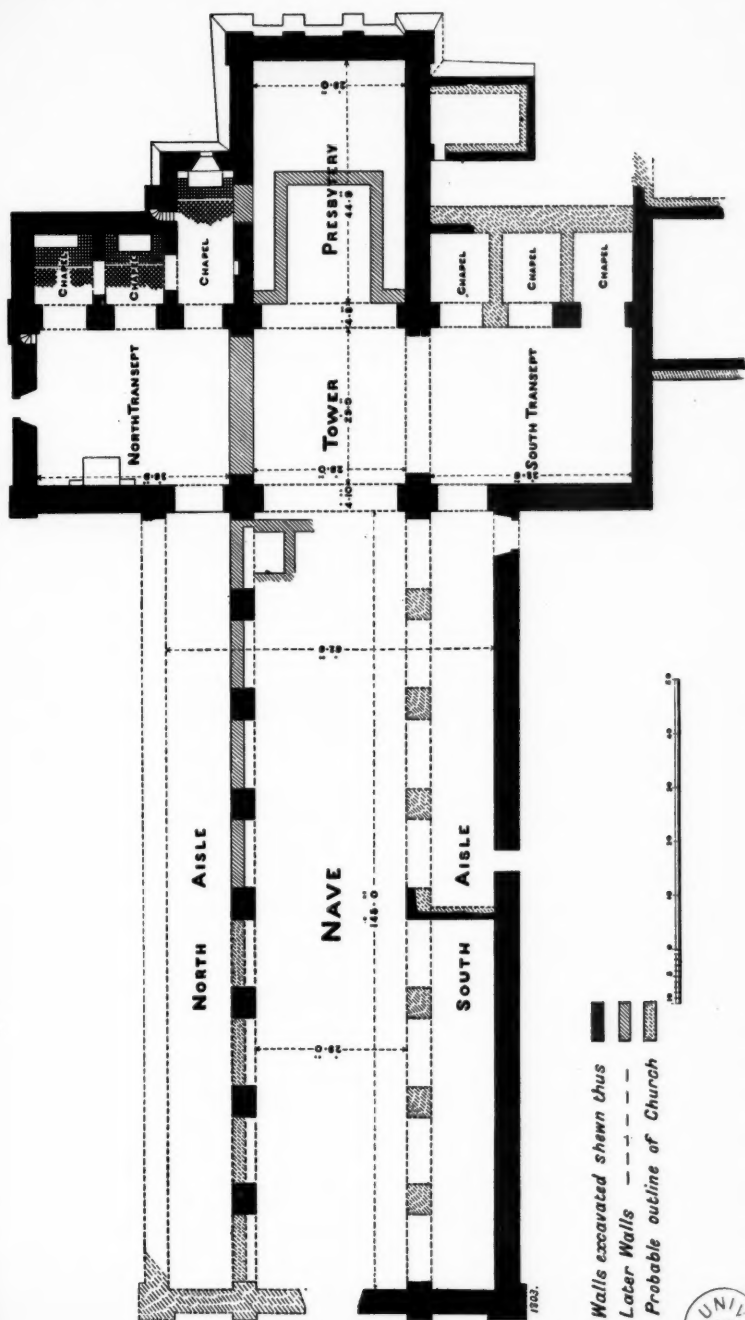
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so that within six years of his arrival the production of lead was in active progress in the west of England. In a similar way the lead mines of this district would early receive attention.

Now to develop the lead industry at Flint would necessitate a road being made, and in this way we come to the conclusion that the Roman street into North Wales would, in the first instance, be made to connect Flint with Deva; and that this somewhat circuitous route, continued along lines which I shall proceed to mention, became the *Itinerary* road into North Wales. A much shorter route would have been through Northop, Halkyn, and Holywell, to Caerwys. On the other hand, the route by Flint traversed the ore-producing and lead-smelting districts, and brought the whole into direct communication with Deva; the one road answering the double purpose of a trade as well as itinerary route.

In speaking of Flint, mention only has been made of lead, but cannel-coal, of a kind found at Flint, has freely occurred with Roman remains at Chester.¹ Limestone, if not fireclay, might be added to the list of economic commodities to be obtained hereabouts, all articles of prime importance in the construction of a station of the size of Deva; so that, whatever other roads were made, the one which brought Flint and its industrial products into communication with Deva would be one of the first to be made.

§ IV.—*Course of the Roman Road to Varis.*
First Section, to Hawarden.

We have spoken of the physical difficulties in the way of road-making in this district. In Roman times the only possible exit out of Deva was on the south side. By carefully observing the physical features of the neighbourhood it will be found that over the twenty miles of what was then marsh and bog-land,

¹ *Trans. Chester Archaeological Society*, N. S., vol. i, pp. 85, 86.

existing between the upper and lower waters of the Dee, there is a narrow ridge of elevated ground which, with a few breaks in its continuity, made an approach to the Welsh highlands from Deva practicable. It exists as a rib of sandstone-rock, which may be traced from Chester, and beyond, to Handbridge, through Eccleston to Eaton, where it disappears.

Now from the Hawarden range of hills we have a spur projecting into the plain beneath, by Broughton, Dodleston, and Pulford. It terminates about the latter place, a mile away from Eaton. Now if these two lines of higher ground, forming the watershed of the district, are connected, a possible way out of Deva, for the coast of North Wales, is at once established. This we shall see was done, and the route, which is in every sense a natural highway, became the Roman road to Varis.

Then, as showing the antiquity of this road, we have rude earthworks every few miles along its course. They occur at Eccleston, in Eaton Park, at Pulford, and the entrenchments (enclosing an acre of ground) at Dodleston. Broughton, too, along the line, is suggestive of a fortified spot. The same may be said of several moated houses; and lastly, Hawarden (or, as I would suggest, Caerdin¹), for in the earthworks of the Castle there yet remain traces of earlier fortifications than the present.²

We need not stay to inquire minutely who originally fortified this way. The Romans probably, while Saxons, Danes, and Normans, subsequently modified the works to their own ideas of fortifications.

The first part of the Roman road along this line, that is from Chester to the Ford by Eaton (a distance of four miles), is well authenticated, and appears on the Ordnance Survey of the district. For hundreds of yards, at various points, its pavement has been exposed on the Eccleston Road, and the stones of the Ford may

¹ *Arch. Camb.*, 1854, p. 274.

² Clark's *Mediæval Military Architecture*, vol. ii, p. 97.

still be traced in the bed of the river at low water.¹ Its course was direct south from Chester to the present gardens of Eaton Hall, where it bifurcates.

Thus far we are on sure ground, for in addition to what has been stated as to finding the pavement, one of the fields which now form part of the Eaton grounds was, two hundred years ago, known as "Pavement Hey". Also, in excavating for the artificial lake in front of the Hall, there were discovered the piles which carried the street across the low-lying ground to the Ford over the river.² The street continued a straight course from Chester until it reached the gardens in front of the stately palace at Eaton, where it divided in an easterly and a westerly direction. To the east it crossed the lake for the Ford, making for South Wales by Malpas and Uriconium; and on the west it struck off for Poulton Hall, Pulford, Dodleston, and Hawarden. We may call this the Eaton junction for North and South Wales.

We now turn our attention to the road from this point to North Wales. We are able to connect Eaton with the natural highway from Hawarden to the Dee Ford, in the name of a field north of Belgrave Avenue, called "The Strettons".³ It points for Pulford, and as its name would imply, was the course of the street. Along this highway to Hawarden everything attests its Roman origin, the nature of its course, the rude earthworks, and the fact that as long as Saltney Marsh was impassable this road was a necessity, and the only road into North Wales from Chester.

The road bears evidence of continuous use from Roman times. It appears on our earliest road-map, and is still used. The road remains, but the traffic, owing to altered surroundings, has disappeared. The road traced out from Chester to Hawarden has the usual characteristics of a Roman street. In its course it describes a rude semicircle, which is done by a series of

¹ Ormerod's *History of Cheshire*, 2nd edition, p. 584.

² *Ibid.*

³ *Arch. Camb.*, 1850, p. 241.

straight lines, two or three miles long, diverging at certain angles. The weak point is, that the pavement has been found in only a few places. Still the wear and tear of eighteen hundred years may well have obliterated the material signs of the road without altogether destroying its course.

I have spoken of the directness of the road. There is one exception, namely at Hawarden, where the present high-road, for the space of a mile, diverges considerably to the right, and takes in the present village. It is obvious that the Roman street passed through the Hawarden grounds, by the Castle. Commencing at the Broughton Lodge entrance, its course may be traced for several hundred yards, pointing for the upper part of the village. The diversion of the road was clearly for the purpose of enclosing the present grounds of Hawarden Park. The same thing occurs, only on a smaller scale, at the village of Eccleston. The Roman street passed by the site of the present church, and through the Vicarage grounds. The diversion of the road in this case was, doubtless, due to the Roman street falling into disrepair. The vacant place was afterwards selected by the Saxons to build a church at Eccles-ton, or Ecclesia-ton.

§ V.—*Second Stage of the Road to Varis.*
Hawarden to Flint.

Hawarden, at the end of the first stage from Chester, must of necessity have been a place of some importance. An up-hill journey of thirteen miles from Deva would need a halting-place and something more. That it was fortified in some way is evident from its name, "Caer-din". Its elevated position, commanding both sides of the estuary of the Dee and the Cheshire plains, would commend it as an out-look station. It was the first of a series of Roman military posts established in North Wales. Besides, at this point the Roman street for Bala and Mid-Wales branched off, going by way of Caergwrle, Nant-y-Ffrith, and Minera. It was the

Hawarden junction of the Roman street. In commencing the next section of the road its traces are not so obvious. Still there are such.

The present road leading out of the village of Hawarden continues a straight course for some distance, and we follow on. Soon after leaving it we pass another circular mound (Truman's Hill), once fortified. Continuing our progress we pass Ewloe Castle, and we halt.

The course of the Roman road, we endeavoured to show, would be in the direction of Flint. The question for the moment is, at what point is the descent from the higher ground to the coast-line to be made? The direction comes to us in a piece of paved road near to Kelsterton, pointing for Northop. Shortly after passing Northop Hall an old road is seen leading direct to Kelsterton. We proceed. Arrived at Kelsterton we are no longer on debatable ground, since between this and Greenfield, seven miles distant, in a straight line, we are in touch with Roman remains all along the course. The existence of a road between the points mentioned can scarcely be doubted. The relics suggest the line of the road, which is not far removed from the present highway, perhaps a little more inland.

Leaving Kelsterton (the home of the Keelsters, the boat-builders of Danish times), one mile further brings us to Croes Ati and Pentre-ffwrn-dan, which well describes the nature of the operations carried on by the Romans,—the hamlet of the burning furnace. The present extensive alkali works occupy in part the site of wide-spreading lead-smelting works, carried on with open hearths and the free use of wood and coal, so well described in the Welsh name for the place. Near the shore, by the rock, were a sheltered haven and wharf, from which the coal and lead and other merchandise produced here were shipped for various Roman settlements, and notably Deva.

Another mile along the coast-line, and we reach Flint, the Castreton of *Domesday*. In Saxon times there

remained standing enough of the Roman camp for them to recognise it as a fortified spot, a *ceastre*, or modernised Chester. The earthworks, even if nothing else, would be there. These, later on, Edward I repaired in his own fashion, erecting the Castle as an additional defence. Elsewhere¹ I have endeavoured to show that the name of this Roman town or station was Sandonium. Of its ancient importance there can be no doubt. Previously a British settlement, under the Romans it became a busy centre of the lead-producing industry, with smelting works on either side, and a shipping port close by. Being on the *Itinerary* road,—and, indeed, the only coast-road into North Wales,—the traffic would be considerable.

§ VI.—*Third Section of the Roman Road.
Flint to Caerwys.*

The further course of the Roman street, after leaving Flint, is not so apparent as in the earlier portions. In various ways, however, we get material guidance for our judgment. The configuration of the ground hereabouts is such as to point to the coast-line, for some miles, as the only likely route. For the next few miles we are not in much doubt, for at Greenfield (four miles distant), on the site of the Copper-Works of Messrs. Newton, Keats, and Co., in digging out foundations, a Roman hypocaust was discovered in the last century.² Whatever may have been the nature of the superstructure, we may take it to have been a building of some kind on the line of the street.

The destination of this street, it is well to remark, is Caernarvon, which from this point lies due west. Further progress in that direction, from our position at Greenfield, will, in a few miles, be impossible, for right ahead is the Morfa Rhuddlan with a seaward front of ten miles, extending inland six more. This was an impassable area in Roman times. The street must

¹ *Arch. Camb.*, 5th Ser., vol. viii (1891), p. 18.

² Pennant's *History of Whiteford and Holywell*, p. 207

compass this by a *détour* to the south, for, as Mr. Longueville Jones truly remarks, "The Morfa Rhuddlan, at its northern extremity, was, like the wild marsh beyond Marathon, in old Hellas, impassable to an invading army."¹

The important question is, from what point did the coast-line break away? The historian of this district of Holywell and Whiteford comes to our aid. Pennant tells us that prior to the introduction of the present highways the traffic from Caerwys to Flint came past Downing, Llanerch-y-mor, and Bagillt; the course, evidently, of a very ancient road,² and in a country which did not admit of a very great choice of roads, owing to the steep gradient of the hills. In that respect the route is well chosen. I see no objection to regarding it, in the main, as the course of the Roman street. It is a singular fact, and one that will guide us as to the probable course of the road, that Roman workings in mines and quarries, so far as they have come to light, evidenced by the finding of mining tools of various kinds, lead lamps, and coins, have all, or nearly all, occurred within the limits of Pennant's parish of Whiteford.³ It was, so far as we know, the district whence the bulk of the lead was raised, and in consequence just the place in which we should expect to find a road.

Now the ancient road we spoke of passes through the parish of Whiteford from north to south. On the extreme west side of the parish, six miles from the road in question, we find Roman workings at Meliden, and coins under the washing-floor of the Talar Goch Mine.⁴ We are able to connect this mineral district with the street, and ultimately with the smelting-works at Flint, by a fragment of the old road still existent, and known as the Sarn Hwlein.⁵ It is in a true

¹ *Arch. Camb.*, 1854, p. 269.

² Pennant's *History of Whiteford and Holywell*, p. 53.

³ *Ibid.*, pp. 122, 123.

⁴ *Trans. Chester Archaeological Society*, N. S., vol. i, pp. 136-7.

⁵ *Arch. Camb.*, 1854, p. 84.

line between the Mines and the junction with the street at Whiteford. We also get evidence of an ancient road along this track from the *Itinerary* of Giraldus in the twelfth century.¹ In company with Archbishop Baldwin he followed a road from Basingwerk, by Flint, Ewloe, Hawarden, to Chester. So far, at least, along the line of the Roman street.

Such are the circumstances which we have to guide us in recovering the direction of the lost street. In addition to what has been advanced, there is along the route the recurrence of earth-mounds, tumuli, and works of uncertain age, pointing to the struggles of the early races. These indications are very apparent as we approach Caerwys, in the numerous scattered tumuli.

§ VII.—*Varis of the Itinerary identified with Caerwys rather than Bodfari.*

The site of Varis is a very important question. In discussing the claims of the two localities, Bodfari and Caerwys, it should be borne in mind that Varis was an *Itinerary* station, distant from Deva thirty-two miles. That its position, considering its isolation and the character of the surrounding tribes, would be well chosen is certain. It would possess natural capabilities for defence, as Deva, or Segontium. The site of Bodfari has none of these requisites. The suggestion came originally from Camden, owing to a similarity in the sound of the last syllable of the word, Bod-vari. It is the view usually taken by antiquaries. All the suggested routes I have mentioned adopt it. Its situation, in a valley dominated by surrounding hills, altogether unfits it for the purpose of a Roman station. Nothing that has been found there justifies the claim in the least degree. Pennant says that he could find no trace of Roman occupation.² Bodvari is but the mansion of Varis, and would point to the possible ex-

¹ Hoare's *Giraldus*, vol. ii, p. 399.

² Pennant's *Tours in Wales*, vol. ii, p. 139.

istence on the spot of a Roman villa, not very far away from the line of the Roman street.

While the claims of Bodvari to the *Itinerary* station have been over-estimated, those of Caerwys have been strangely overlooked. We find Caerwys mentioned in *Domesday*, showing that eight hundred years ago it had the repute of having been a fortified site or *caer*. Nor are we altogether in doubt as to the origin of the *caer*. Its situation is characteristic of a Roman rather than British fortification. The latter sought the mountain top, as in so many instances in the Vale of Clwyd; the other preferred a level but commanding site, with a natural defence of rock or river on one or more of the sides of the *castrum*. The town of Caerwys is protected on its east and west flank by a rugged ravine, affording considerable security. It is worthy of notice that the streets of Caerwys run north and south, as in the case of Chester and other Roman *castra*. A mile or so north of the town is a straight piece of road pointing for the main thoroughfare. It is in the right direction for the *Itinerary* road which I have mentioned as coming from Flint. Besides, the town itself has the impress remaining of a Roman station, in the direction of its streets, parallel with the probable outer entrenchments, and at right angles with one another. These features, it is but right to remark, have, in the case of Flint, been used as an argument for an Edwardian date.¹ But the same argument has been used, and used successfully I think, in the case of Chester, to prove its Roman origin.

Seeing, then, that the four stations in and around Flintshire—Chester, Caergwrle, Caerwys, and Flint—have all certain distinguishing features in common in the arrangement of their streets, and that of the most important, viz., Chester, it can be shown that the arrangement of its streets agrees with the Roman *via*, there is, at any rate, a presumption that they are all Roman stations.

¹ *Arch. Camb.*, 1854, p. 272.

There is something suggestive in the name *Caerwys*. The second syllable of the word is obscure. Its meaning is a *crux* with Welsh scholars. The suggestion I have to make is that in "wys" we have the shortened form of *Varis*. *Caer-varis* would naturally, in time, resolve itself into *Caerwys*. If I am correct in this surmise, this strengthens the evidence that *Caerwys* is the *Varis* of the *Itinerary* route.

Again, as to the comparative absence of Roman remains found at *Caerwys*. It is true that the record is scanty, but it is yet sufficient for proving the existence on the spot of a Roman settlement. As to absence of walls, this fact is not surprising seeing that so many other Roman defensive works have perished. When the old Roman camp became an inhabited town there would be a free use of old material, which would go a long way towards accounting for the disappearance of Roman walls and buildings.

In the matter of distance (a crucial item), *Caerwys* exactly fulfils the mileage of the *Itinerary*, viz., thirty-two miles; that is, twenty-nine or twenty-nine and a half English miles, equivalent to thirty-two Roman miles. Now following the route taken from Chester, at times along the Roman street, at others over ancient roads with equally old fortifications, or along a line for miles strewn with Roman relics, and finally emerging into the street leading to *Caerwys*, we have, all along the course, been more or less in touch with objects of contemporary age. I therefore, on these grounds, regard *Caerwys* as the *Varis* of the *Itinerary*.

SOME MONUMENTAL EFFIGIES IN WALES.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

(Continued from p. 230.)

ONE of the interesting effigies noted and drawn at the Holywell Meeting is in Caerwys Church ; it lies in an arched recess, moulded and cusped, enriched with foliage, and of the Decorated period, beneath a window in the south side of the chancel.

It is the effigy of a lady, deeply incised upon a thick slab, which was probably used as the lid of a coffin. The figure is carved in low relief, and is much mutilated ; enough, however, of the details of the costume can be made out to indicate that it was intended to represent a nun, and apparently of the Cistercian or Gilbertine Order. The head rests on a tasselled cushion within a trefoiled recess ; the hair is hidden by a broad linen band, frontlet, or forehead cloth, and on the effigy itself may be traced the long veil, or hood, falling over the shoulders. The hands are folded in prayer over the breast ; the robe, which is worn over an undergarment fitting closely to the arms, has long, falling sleeves, somewhat voluminous, and is bound round the waist with a plain girdle.

There is a local tradition that this is the monument of the daughter of David, the last Prince of Wales, who was consigned to the nunnery of Sempringham after the execution of her father at Shrewsbury. At Sempringham it is supposed that she lived and died, and that after her death her body was brought to Caerwys for burial in the parish and church which had been part of the private patrimony of her father and his brother, Prince Llewelyn ap Gruffydd.

The two sons of Prince David, Llewelyn and Owen, were transferred from the custody of the Chief Justice

of Chester to the care of Peter de la Mare, Constable of Bristol Castle. There is an account, on the same record, of the charge for their joint maintenance at 3*d.* a day each, from the feast of St. James, in the twelfth year of Edward I, to that of St. Michael, the year following, being £10 15*s.*, together with £2 3*s.* 4*d.* which he had expended for them in robes, linen, shoes, and other necessaries, besides £10 15*s.* paid for wages of three servants guarding them, at 2*d.* per day each.¹

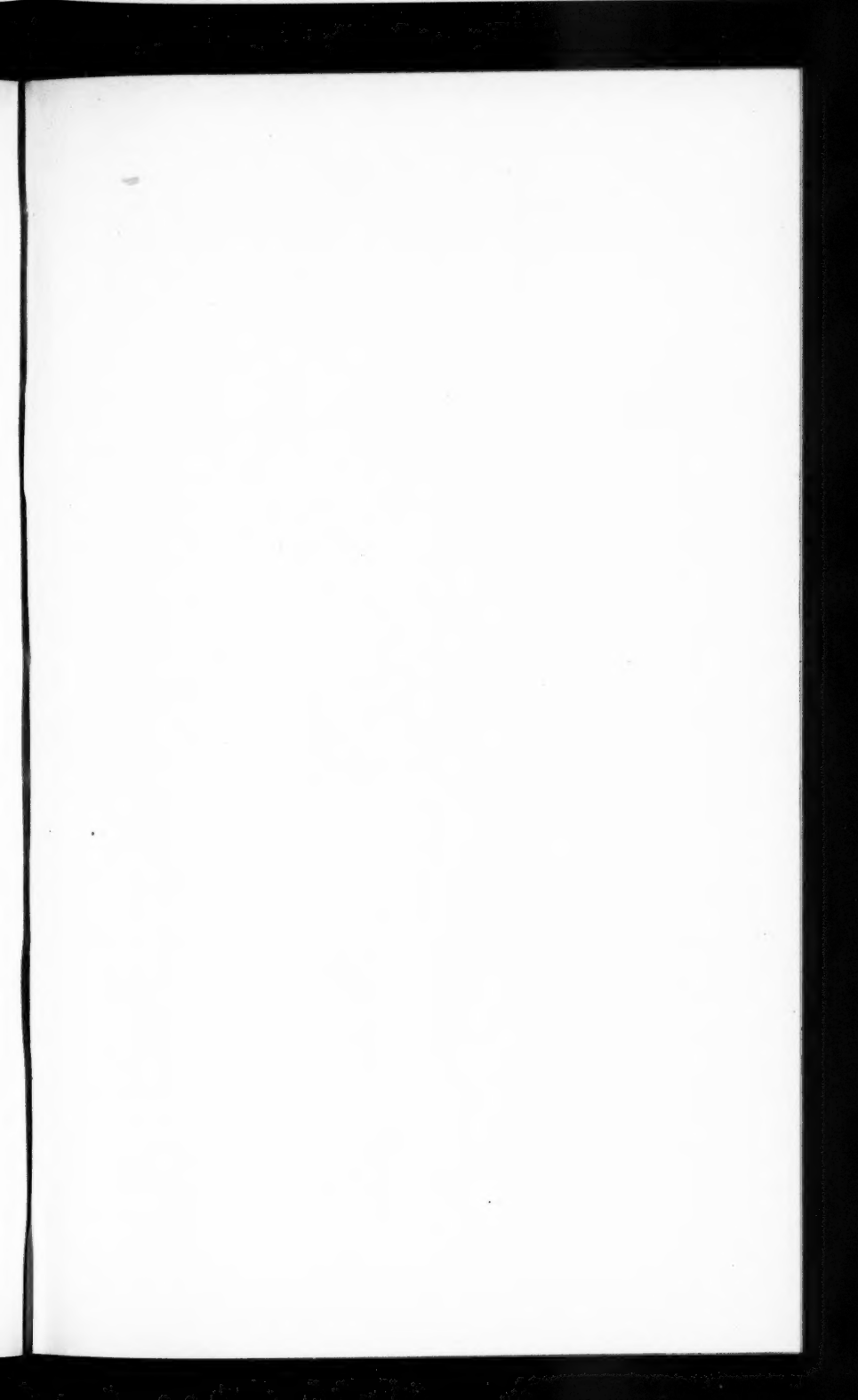
In the two following years there are similar entries for their maintenance, but on the Liberate Roll of the 16th Edward I, the tenor of the contents is changed, and we are informed that on the feast of St. Gregory the Pope, Llewelyn died in his confinement. The notices thenceforward continue, in the former manner, relative to the weekly expenses of the surviving brother's incarceration. We have the cost of his maintenance given with the same regularity, and that of his clothing, even down to 1*s.* for a pair of shoes.² He outlived in prison his first keeper, and was still detained in solitary restraint, probably till death itself ended a state of misery even less supportable than this final termination of his sufferings. It is certain that he languished in his dungeon for one and twenty years, as a memorandum on the Clause Rolls, after this lapse of time (33 Edward I) orders the Constable of Bristol Castle "to keep Owen, son of David ap Griffith, more secure for the future, and to cause a wood cage, bound with iron, to be made to put him in at night".

We may hope that the fate of the sister was a happier one, and that her life passed peacefully and quietly with the good nuns of Sempringham in the cloistered seclusion of the Monastery, and that when she died they carried her to Caerwys and buried her in the land of her forefathers.

The three following effigies, at Wrexham, Llanarmon in Yale, and Gresford, were not among those seen

¹ Liberate Roll, 13 Edward I.

² *Ibid.*, 20 Edward I.





EFFIGY
WREXHAM CH.

SCALE 12 9 6 3 0 1 2 3 4 FEET

during the Holywell Meeting, but as they were drawn by Mr. W. G. Smith at that time, and the plates have been prepared, they may now be conveniently described in this paper, more especially as they present very marked peculiarities, are all about the same period and type, and are not improbably the work of the same sculptor.

The Wrexham effigy is mentioned by Pennant in his *Tours in Wales* (vol. i, p. 309, ed. 1810). He says of Wrexham Church: "The tombs are numerous. The most antient is of a knight all armed; at his feet is a dog, and beyond that a dragon, whose tail terminates in a serpent's head. On his shield is a lion rampant; around, an inscription, but all I could make out was 'Hic jacet ap Howell'. This had been dug up, and is now reared against the steeple."

There is a foot-note in Pennant's work referring to the above paragraph, thus: "The letters are REH (or R) EVEHIRE."

There is a reference to the effigy in the report of the Wrexham Meeting in 1874, but it is there incorrectly described as a "coffin-lid". The report is as follows: "There are several monuments of interest. The oldest is a coffin-lid, probably of the same time as those in Gresford Church. All that can be made out is HIC JACET AP HOWELL. The shield bears a lion rampant. This was found in the churchyard."

Archdeacon Thomas, in his *History of the Diocese of St. Asaph*, p. 852, much more fully describes the effigy. He says: "Above the door of the porch at the west end of the north aisle there is also still standing an image of the Virgin and Child, and inside the porch two memorials of the long past, a monumental effigy of a mailed knight, whose shield is distinguished by a lion rampant, with the legend, *Hic jacet Keneverike ap Hovel*." In a foot-note Archdeacon Thomas says: "Is this the one noticed by John Erddig of Erddig, Esquire, in 1660, in the churchyard wall, with the lion rampant sculptured on his shield, and the inscription, *Hic jacet*

Cynwrig ap Rhiwallon, and of which Pennant notes that it had been dug up and is now reared against the steeple? "¹

It seems pretty clear that the words "Hic jacet" occupied the entire space at the top of the shield, and there would appear to be room for two letters in addition to those which Pennant reads as REHEVEHIRE, but which Archdeacon Thomas makes out to be KENEVERIKE. It is most probable that the correct reading is that given by the Archdeacon, "Hic jacet Keneverike (or *Cynwrig*) ap Howel."

This effigy is also illustrated in Lloyd Williams and Underwood's *Village Churches of Denbighshire*. Their drawing, however, is not of much assistance, except that they indicate very conventionally that those portions of the figure left bare by Mr. W. G. Smith in his drawing are of mail. This was probably the case, but the action of the weather upon the stone has caused much of the detail to disappear.

There is one peculiarity about this monument—that the figure is represented bare-headed. This is unusual in the monumental effigies of persons of knightly rank at the period to which this belongs, viz., the latter part of the thirteenth or early in the fourteenth century.

¹ In *Arch. Camb.*, vol. v, 4th Series, p. 137, "History of Lordship of Maelor Gymraeg", by J. Y. W. Lloyd, it is stated, "Cynwrig ab Rhiwallon had great possessions in Maelor Saesneg and Whittington. From him the township of Cristionydd Cynwrig takes its name. He bore, *ermine*, a lion rampant *sable*, armed and langued *gules*, and was slain in battle against the Saxons and Danes, who had invaded Maelor in A.D. 1073, and was buried in Wrexham Church. The stone lid of his coffin, on which he was represented recumbent, in armour, with a lion rampant on his shield, and the inscription, 'Hic jacet Cynwrig ap Rhiwallon', round the verge, was seen affixed to the churchyard-wall at Wrexham by Mr. John Erddig of Erddig." (Salesbury MSS. at Plas Madog.)

As the effigy now in Wrexham Church cannot be earlier than the latter part of the thirteenth, and very probably belongs to the commencement of the fourteenth century, it certainly could not be intended for that of Cynwrig ap Rhiwallon, who was slain in 1073; but it is not in the least unlikely that the person commemorated may have been one of his descendants.—S. W. W.

Armed knights at this period are almost invariably represented with the head covered by a hood of mail worn over a steel skull-cap, or wearing a *cervilière*, as in the Llanarmon effigy ; an instance of which is also seen in the incised coffin-lid of Johan le Botiler, in St. Bride's Church, Glamorganshire. (See *Arch. Camb.*, 5th Ser., vol vii, p. 195.)

The feet resting on the dragon, with a snake's head at the end of the tail, is also a peculiar but not unusual adjunct to monuments of this period. The Botiler effigy referred to above has a dragon under the feet, and around the Cantilupe shrine in Hereford Cathedral are fifteen figures of Knights Templars in various attitudes, placed in the recesses of a foliated arcade. All are fully armed, with surcoat, shield, and sword, and tread on various monsters, among which are dragons, and swine muzzled. The date of the Cantilupe shrine is 1286.

The sword is held in the right hand, and though the upper half of the blade is represented sheathed, the sheath is not continuous, and the naked blade is seen piercing the dragon's mouth.

The rings round the ankles may be an exaggerated representation of the spur-straps. It is difficult to see what else they can be, unless they are intended for fetters, and to show that the person commemorated by this monument died a prisoner of war. Over the hauberk of mail, which does not appear below the knee, is worn a surcoat, the skirt of which is quilted in narrow, vertical folds ; the portion covering the body is quilted horizontally.

The shield is heater-shaped, and suspended over the shoulders by a broad strap or guige ; it is carried across the body, covering the left arm. The hand appears to be clothed in gloves of chain mail, with divided fingers, and is grasping what seems to be a portion of the straps of the shield, in this respect resembling the effigy of Sir Robert de Shurland, in Minster Church, in the Isle of Sheppy.

About the middle of the thirteenth century the fingers of the mail gloves were occasionally separated; and in 1296 we see in the monument of William de Valence, in Westminster Abbey, a very fine specimen of the mail glove with separated fingers. Both the de Shurland and de Valence effigies are illustrated in Stothard's *Monumental Effigies*. (See 1st ed., pp. 38 and 41.)

The inscription surrounding the shield is peculiarly a Welsh characteristic. It is seen not only upon most of the Welsh effigies, but more especially so upon the sepulchral slabs of the fourteenth and fifteenth centuries, of which so many examples have been illustrated in the pages of *Arch. Camb.*, the majority of them having swords and shields with inscriptions round the edge.

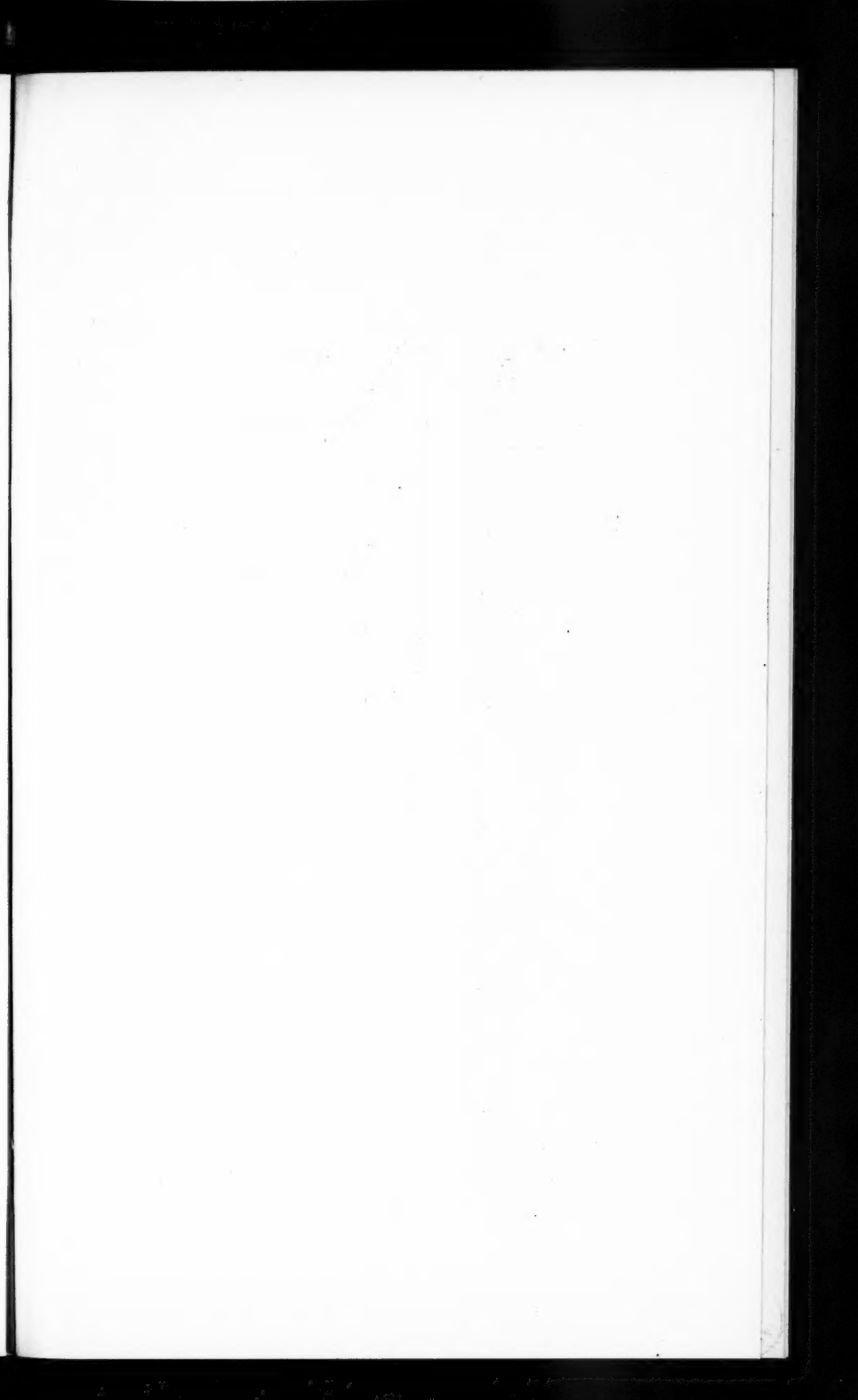
The custom of carving the sword and shield upon the tombstone is mentioned in a poem of Gutto r' Glyn, previously referred to, which was written between the years 1430 and 1460, where, speaking of Valle Crucis Abbey, he says :

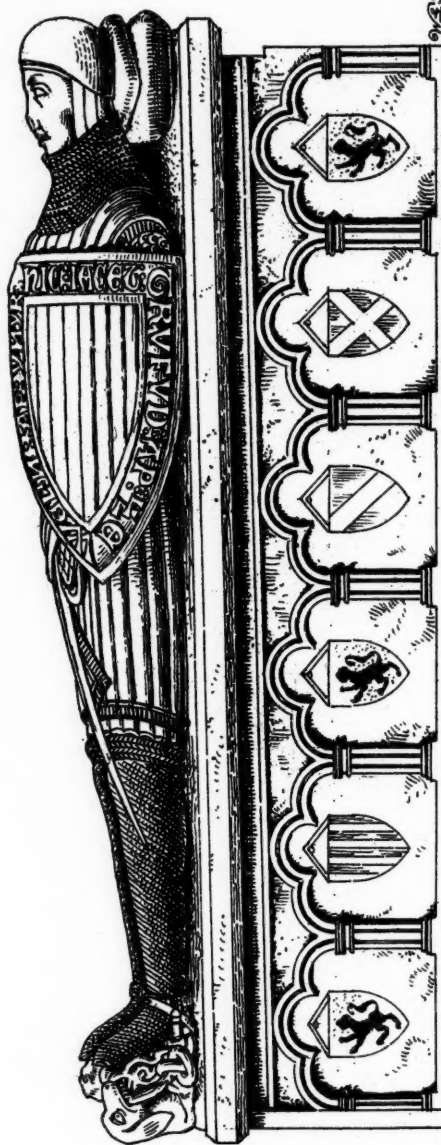
"Where Adda Vras is, who belongs to heaven above,
May I lie in the same bed, in Yale,
With my buckler and sharp sword
Carved as arms on my tombstone."¹

The late Mr. Bloxham refers to this effigy in the "Proceedings" of the British Archæological Association as follows: "The armour was not well defined, but there was a shield in front of the body. This was peculiar to the effigies of the Welsh knights; for whilst effigies of English knights of the fourteenth century had the shield on the left of the body, the Welsh effigies generally had it in front." He ascribed this monument to the early part of the fourteenth century.

In the south aisle of the Church of Llanarmon in Yale, is one of the most interesting monumental effigies in Wales. It is in excellent preservation, and retains

¹ *Arch. Camb.*, vol. i, 1846, p. 26.





SCALE OF 12 9 6 3 0 INCHES 1 2 3 4 5 FEET

EFFIGY LLANARMON IN YALE

much of its original colouring. It has been very carefully drawn by Mr. W. G. Smith, and the two plates which illustrate it give us an admirable idea of the martial equipment of a Welsh knight about the end of the thirteenth century.

Archdeacon Thomas, in his *History of the Diocese of St. Asaph*, p. 621, says: "In the middle of the twelfth century, Bodidris was the residence of Llewelyn ap Ynyr, who so distinguished himself at the battle of Crogen, in 1163, that he received from his prince a grant of Gelligynan also. The effigy of his son, Gruffydd ap Llewelyn, who was buried at Valle Crucis, was transferred at the dissolution to this church, where it now lies against the south wall. Probably it was he who made a grant of lands here to that Abbey, as we early find among the lands belonging to that establishment the names Alchun (Alt-Kymbyd) Butugre, and Creaccauc vel Kreugnant (Creigiog).¹

In 1247 a controversy arose between the sons of Ieuf ap Meredydd and the Abbot and Convent, concerning the boundaries of their respective lands between "Crevauc" and "Alhddenbeber", which was settled by the abbey paying five pounds, and the other resigning all further rights.²

In *Arch. Camb.*, 3rd Ser., vol. v, pp. 202-207, there is a paper upon "Llanarmon in Yale, Denbighshire", and an engraving of this effigy by Le Keux, after a drawing by the Rev. H. Longueville Jones. This illustration, though very clear and accurate so far as it goes, is not so correct in details as the drawings by Mr. W. G. Smith. The paper states that "Llewelyn ab Ynyr, for his services at the battle of Crogen, had a grant of the township of Gelligynan, and on the same occasion new armorial bearings were conferred upon him. For, while in conversation after the battle, with

¹ *Llyfr Coch*, 65B.

² See deed in *Arch. Camb.*, 1848, p. 228, copied by W. W. E. Wynne, Esq., from the Hengwrt MSS. A Llewelyn ap Ynyr of Yale is one of the witnesses.

his Prince, he accidentally drew his left hand, smeared with gore, across his sword, and impressed the marks of his four bloody fingers on the blade, which the Prince observing, ordained that he should carry similar marks on his shield, viz., 'Paly of eight *argent* and *gules*.'" This story is also told in the *History of Powys Fadog*, by J. Y. W. Lloyd (vol. i, p. 152), as follows: "Amongst those who greatly distinguished themselves at the battle of Crogen was Ynyr, the son of Hywel ab Moreuddig ab Sanddef Hardd, or the Handsome, lord of Mostyn, or Burton and Llai, in the Parish of Gresford, and as a reward for his bravery his Prince, Gruffudd Maelawr, drew his four bloody fingers over the shield of Ynyr from top to bottom, and told him to bear that as his coat-of-arms, which thus became *argent*, four pales *gules*, and at the same time conferred upon him the township of Gelli Gynan in Iâl. This coat was afterwards changed to *gules*, three pales *or*, in a border of the second, charged with eight ogresses."

We thus see that there is a considerable discrepancy between the various accounts and name of the man who fought at the battle of Crogen, and the error appears to have arisen in assuming that the name of the man who fought at Crogen was "Llewelyn ap Ynyr", whereas he was really, according to the *History of Powys Fadog*, "Ynyr ab Hywel". It would, therefore, in all probability be his son, Llewelyn ab Ynyr, who witnessed the Valle Crucis deed in 1247, and the effigy now in Llanarmon Church is no doubt that of the grandson of the hero of Crogen, and he is thereon called Gruffydd ap Llewelyn ap Ynyr, and this would bring him down to the period with which his armour corresponds, viz., late in the thirteenth or early in the fourteenth century.

Gruffydd ap Llewelyn ap Ynyr was a brother of Llewelyn who was Bishop of St. Asaph from 1293-1314, commonly called Leoline de Bromfield, and also called Llewelyn ap Ynyr. This again enables us to fix approximately the date of his monument. He was

evidently contemporary with his brother the Bishop, and the sculptor has attempted to depict the features of a man of advanced years.

With reference to the question whether effigies on tombs are to be considered as portraits, it seems certain that this was the case with the regal monuments, and also all of the tombs of important personages after the thirteenth century; but before that time the effigies were, as a rule, rude attempts at portraiture, but that each was intended as a likeness of the person represented cannot be denied; and in this case there can be little doubt that the effigy represents the features of Gruffydd ap Llewelyn, and most certainly his dress and armour when fully equipped for war.

With reference to the tinctures on the shield, they are *or* and *gules*, and this corresponds with the escutcheon on the tomb of Sir Evan Lloyd of Bodidris, in Llanarmon Church. He was a direct descendant of Gruffydd ap Llewelyn ap Ynyr, and it therefore appears that unless the colouring was altered at a later period, and after the re-erection of the tomb on its removal from Valle Crucis Abbey, Gruffydd ap Llewelyn's shield was not *argent* and *gules*, but *or* and *gules*.¹

¹ Pennant gives *or* and *gules* as the arms of "*Llewelyn ap Ynyr ap Howel ap Moriddig ap Sandde Hardd*, who by his valour in battle obtained from his Prince, *Gryffydd ap Madoc*, lord of *Dinas Bran*, this honourable distinction." Pennant also says that at the same time he bestowed on him the township of *Gellygynan*, and in a footnote states, "by grant dated in Yale on the vigil of St. Egidius in 1256 (*Salesbury Pedigree*, p. 51)." Surely there must be some confusion of dates here, for the battle of Crogen was in 1163. Pennant is also responsible for stating that the effigy of the knight at Llanarmon is the son of the man who had the grant of arms and the township of Gelligynan from Gryffydd ap Madoc, lord of Dinas Bran, who died in 1190. The arms of Gryffydd ap Madog, as illustrated in the *History of Powys Fadog*, are, *argent*, four pales *gules*, a lion salient *sable*. It would, therefore, appear that the paly of *argent* and *gules* were borne on the shield of the Princes of Powys Fadog, and that the grant to Ynyr ap Howel, after the battle of Crogen, was a right to bear the same arms as on the shield of his Prince, but of different tinctures. But is not this Welsh heraldry as doubtful as some of the pedigrees? And may not grave doubts

In the first volume of *Arch. Camb.*, 1846, p. 25, in an article on Valle Crucis Abbey, by the Rev. John Williams (Ab Ithel), it is stated that "some time in the thirteenth century Gruffydd ap Llewelyn ap Ynyr of Yale, and brother of Llewelyn Bishop of St. Asaph, having been engaged in the Holy War, died, and was interred in this Abbey; but at the dissolution his monumental effigy was removed to the Church of Llanarmon in Yale" (*Gwyliedydd*, vol. ix, p. 258). This fact of his having served as a soldier in the Crusades is also mentioned in the paper before referred to in *Arch. Camb.*, 3rd Ser., vol. v, p. 203, thus: "The local tradition about whom is that, having gone to Palestine during the Crusades, and when engaged in storming a town he had his feet on the walls, when he was terribly wounded in the abdomen, and his bowels fell down between his legs. He still continued to fight for some time, when a dog seized his bowels and began to devour them. At the foot of this tomb, as will be noticed further on, this incident is supposed to be commemorated. A similar tradition exists with regard to other knights of the Middle Ages. In the Church of Overton-Longueville, Huntingdonshire, there is a recumbent figure of a knight of the Longueville family (who were settled there soon after the Conquest), with a dog at his feet, devouring his bowels. It would be worth while to collect instances of this truly sanguinary incident from other localities."

We have in this effigy several peculiarities which render it an exceedingly interesting example of knightly equipment about the end of the thirteenth century. We get first of all the *cervillière*, or skull-cap, of plate, worn over the coif of mail, in this respect much resembling another Welsh effigy, that of Sir John de Botiler, in St. Bride's Church, Glamorganshire, illus-

arise as to the authenticity of that story of the battle of Crogen? The one only fact upon which we can rely is that the Gruffydd ap Llewelyn of the effigy is the son of the Llewelyn ap Ynyr who signed the Valle Crucis document in 1247.—S. W. W.



EFFIGY LLANARMON IN YALE

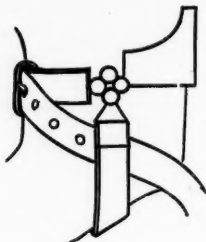
trated in *Arch Camb.*, vol. vii, 5th Ser., p. 195. The coif of mail is seen at the side of the face, and there is apparently a close-fitting cap of some material, probably leather or quilted linen, intended to protect the head from the pressure of the mail, and worn under the coif; this can be seen on the forehead, and the cervillière fits down over it.

Round the neck is seen a standard of mail, which appears by the drawing to rest upon and over the camail. The quilted surcoat is bound round the waist by a strap or girdle, the fastening of which is hid by the shield, which is borne in front of the body, as in the Wrexham effigy. The surcoat, or gambeson, is strongly quilted in broad parallel folds. It is ornamented with fringe round the opening for the arms, the edge of the skirt, and where it opens in front; the skirts are thrown back to show the undergarment, or haketon, and this peculiarity is observed in the Wrexham and Gresford effigies, and is evidence in support of the theory that these three effigies were probably the work of the same artist, though not perhaps all of the same date.

In this instance, as in the Wrexham effigy, no trace is seen of the hauberk of mail below the skirt of the surcoat, but we have sleeves of what Sir Samuel Rush Meyrick calls "rustred armour", and which was probably of leather, and of Eastern origin, and not unlikely to have been derived from the Saracens.

The haketon is very clearly shown below the skirt of the surcoat, and beneath that is seen the mail protection for the knees, which appears to be padded out in some way, and in appearance is very much like an effigy in Whitworth Churchyard, Durham, illustrated in Stothard's *Monumental Effigies*, where the same fulness round the knee is represented, and supported by straps. These do not appear in the Llanarmon effigy; they are possibly hidden by the folding over of the padded portion protecting the knee. The legs and feet are encased in tight-fitting chausses of mail; the spurs are

probably of the early form, a single goad, such as is illustrated in vol. ii, p. 377, Fairholt's *Costume in England*, edited by the Hon. H. A. Dillon,¹ F.S.A.



Detail of Spur-Straps, Llanarmon in Yale Effigy.

The gauntlets are apparently of mail, and are fastened just below the elbow by means of a strap or band of some kind. They cover the forearm to above the elbow, and pass under the sleeve of the hauberk, which is fringed.

This type of gauntlet is seen in the Gresford effigy, and is evidently a local peculiarity, as I am not aware of any English effigy that displays this particular form of covering for the hands and forearm.

The shield, which is large and incurved, is somewhat of the heater shape, but much larger than the shields of a similar period shown upon English effigies and brasses. The size of the shield may perhaps have been somewhat exaggerated by the sculptor, so as to enable him to introduce the inscription round the verge, which, as before stated, is also a characteristic of Welsh effigies and sepulchral slabs.

The sword-belt, which is worn low down over the hips, is broad and well defined, with a bold, plain buckle. The pendent portion has a shield-like ornament at the end, and it is looped up, the end falling in front. We get this terminal metal ornament to the sword-belt in effigies of the thirteenth and fourteenth

¹ Now Viscount Dillon.

centuries. (See the effigies, illustrated in Stothard, of Ed. Crouchback, Earl of Lancaster, 1296, and Sir Richard Whatton, before referred to, 1320.)

The buff leather waist-belts worn by some of the Breton peasants have these broad, shield-like terminals of pierced brass laid over scarlet cloth. They are possibly a survival among that peculiarly conservative people of a fashion dating from mediæval times.

The sword, which is grasped in the right hand, and is carried across the lower part of the body, pointing downwards, is a somewhat clumsy-looking weapon, with plain pommel, straight guard, slightly curved, very broad in the blade near the hilt, double-edged, and somewhat short, apparently not more than 30 inches long from pommel to point.

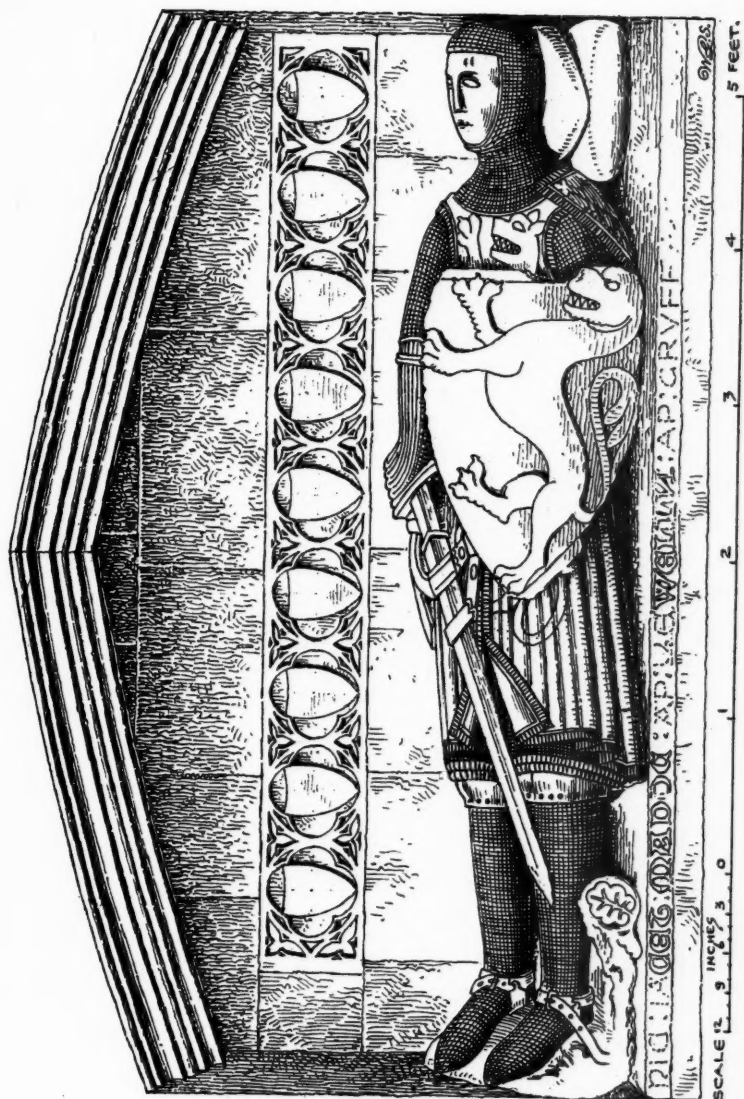
In the paper upon Llanarmon in Yale, in vol. v, 3rd Ser., *Arch. Camb.*, p. 205, it is stated that this effigy "is painted all over by modern hands, and no value can therefore be attached to the colours." I am somewhat inclined to differ with this theory, as I am assured by Mr. W. G. Smith, who made the drawings, that the painting is by no means modern, and if a restoration, it has evidently been copied from the original colouring. It may have been restored when the effigy was removed from Valle Crucis Abbey to Llanarmon Church, at the time of the dissolution of the Monastery.

The colouring of the shield is, according to the correct heraldic tinctures, *or* and *gules*. The surcoat also corresponds with the colours upon the shield, the fringe being gold, the cervillière or skull-cap is gilded, the mail painted black, the straps of the spurs, the sword-belt, and girdle of the surcoat, are likewise black, the buckles gilded. The gambeson or haketton is coloured a blue green. Stothard shows a similar colour upon the same garment on a monumental effigy in Ifield Church, Sussex, ascribed to Sir John de Ifield, who died in 1317; and black straps appear on his illustration of the effigy of William Longespee, Earl of Salisbury.

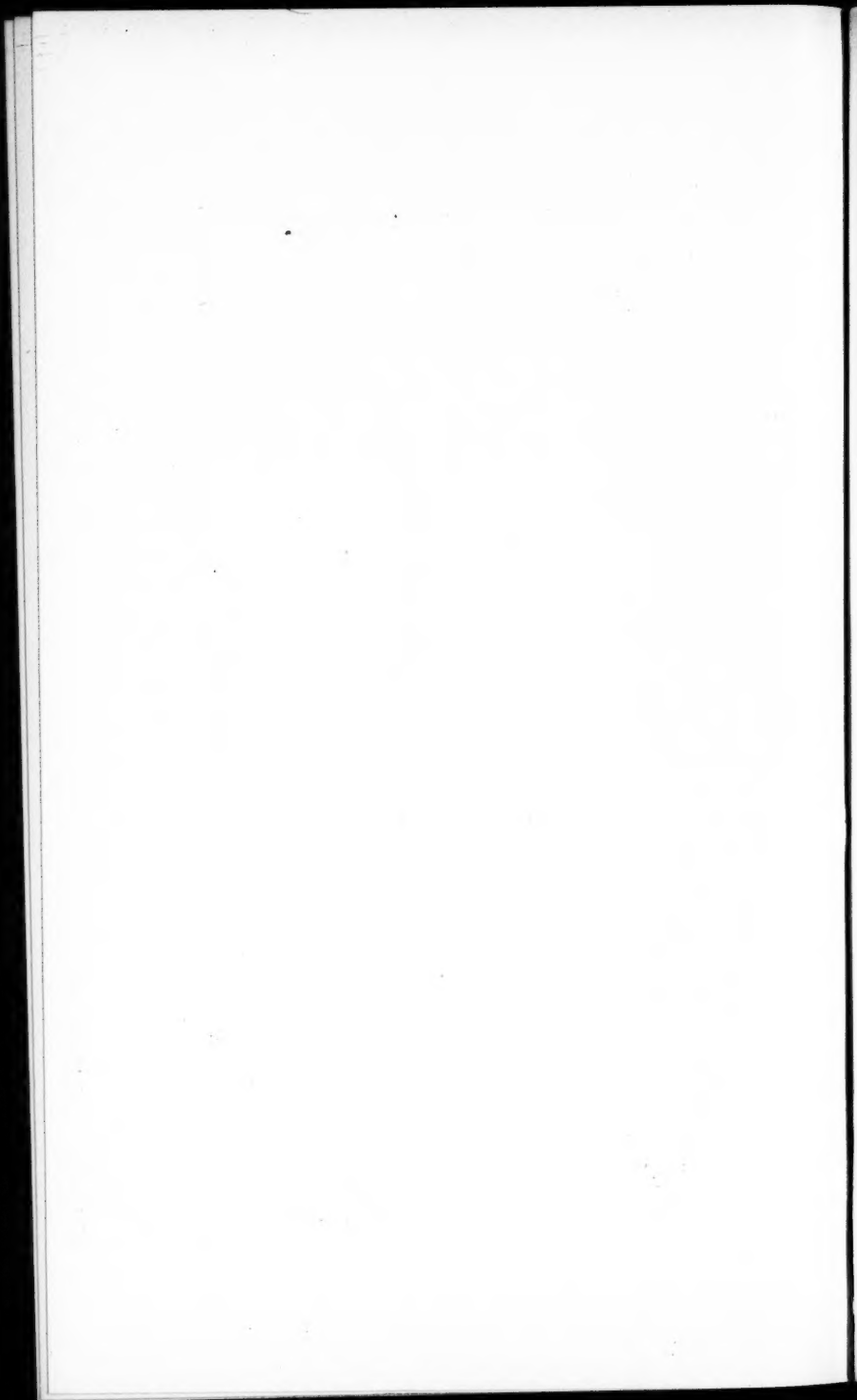
Therefore, even supposing that the painting of the effigy was restored at the period suggested, it is more than probable that the original colouring was followed, and consequently we have here depicted the dress and equipment in their proper colours, as well as a fair representation of the decidedly Welsh type of features of Gruffydd ap Llewelyn ap Ynyr as he appeared in his warlike panoply at the close of the thirteenth century.

In the Report of the Wrexham Meeting in 1874, published in *Arch. Camb.* (4th Ser., vol. v, p. 356), "Gresford Church", there are two monuments referred to which must have been removed from the earlier church and replaced in the present one, which dates from the latter part of the fifteenth century. The one in the north aisle is an incised coffin-lid, with the inscription, HIC JACET GRONOW AP JORWERTH AP DAFYDD. This has been well illustrated in Lloyd Williams and Underwood's *Village Churches of Denbighshire*. On the south side is the one here illustrated, and described in the report as an effigy of a knight in *studded* armour. It is thus referred to by Pennant in *Tours in Wales* (vol. i, p. 408, ed. 1810): "In the north aisle is a tomb of a warrior armed in mail. On his shield is a lion rampant, and round the verge, HIC JACET MADOC. AP. LLEWELLIN. AP. GRUFF. He was of *Eyton, Erlisham, and Rhiwabon*. He was buried on *St. Matthias's* day, 1331."

This knight was a descendant of Madog ap Gruffydd Maelawr, Prince of Powys Fadog, who died in the year 1236, and was buried at Valle Crucis Abbey. He succeeded his father, Gruffydd ap Madog Maelawr, who died in 1190. He had four sons: (1) Gruffydd, his successor; (2) Maredudd, lord of Rhiwabon, where he resided at a place subsequently called Watstay, and now Wynnstay. He married the Princess Catherine, daughter of Gruffydd ap Llewelyn ap Jorwerth Drwyn Dwn, Prince of Wales, by whom he had issue an only daughter and heiress, Angharad, who married Llewelyn



EFFIGY · GRESFORD CH.



ap Gruffydd ap Cadwgwn, lord of Eyton, Erlisham, and Borasham, whose armorial bearings were *ermine*, a lion rampant *azure*, armed and langued *gules*. She had the landed estate of Rhiwabon and the ancient camp of Y Gaerddin for her portion, which through her came into the Eyton family. Maredudd ap Madog was killed by David ap Llewelyn, Prince of Wales, in 1240. (See *History of Powys Fadog*, vol. i, p. 163.)

Therefore we can, without much difficulty, identify the knight represented in the Gresford effigy as the son of Llewelyn ap Gruffydd ap Cadwgwn and Angharad, the daughter and heiress of Maredudd ap Madoc; his shield being charged the same as his father's, with a lion rampant.

It is not unlikely that to this family also belongs the knight whose effigy at Wrexham Church has already been described; he also bears a lion rampant on his shield, and was probably some connection of Llewelyn ap Gruffydd ap Cadwgwn, and at the same time not improbably a descendant of Cynwrig ap Rhiwallon, lord of Maelor Gymraeg from 1040-73.

The pedigree of the Gresford knight, Madoc ap Llewelyn ap Gruffydd, would be as follows:

Madog ap Gruffydd Maelawr, Prince of Powys Fadog,
and founder of Valle Crucis Abbey, died 1236,
had issue

1 |	2 |	3 |	4 |
Gruffydd, his suc- cessor as Prince of Powys Fadog	Maredudd, lord of Rhiwabon, killed by David ap Llywelyn, Prince of Wales, in 1240	Princess Catherine, dau. of Gruffydd ap Llywelyn ap Ior- werth Drwyn Dwn, Prince of Wales	Hy- wel Madog Vychan

Angharad = Llywelyn ap Gruffydd ap Cadwgwn, lord of Eyton,
Erlisham, and Borasham, who bore *ermine*, a lion
rampant *azure*, armed and langued *gules*

Madoc ap Llewelyn ap Gruffydd (effigy in Gresford
Church), died, according to Pennant, 1331

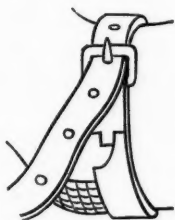
It would appear from the above that the date 1331, fixed by Pennant, is rather late for the death of Madoc ap Llewelyn ap Gruffydd if he was the grandson of Maredudd, who was killed by David ap Llewelyn in 1240. It is, of course, not impossible under the circumstances, and we shall see, upon carefully working out the details of this effigy, how far the armour and other characteristics of the monument bear out the date assigned by Pennant.

This knight is represented wearing those curious appendages, worn upon the shoulders, called *ailettes*, and which prevailed from the latter part of the reign of Edward I to that of Edward III. The only *effigies* in England on which they are seen are at Ash-by-Sandwich, Clehonger, and Great Tew; to this list may be added Gresford. The Clehonger effigy is illustrated in Hollis's *Monumental Effigies*, and is dated 1330, and therefore this confirms Pennant's date for the Gresford monument.

On the other hand, there is an absence of defences of plate for the arms and legs, which in 1331 had become general in England. The only protection, except mail, visible upon the Gresford effigy are the *genouillères*, or coverings for the knees, which, with the elbow-caps, were the first commencement of the coverings of plates with which knights ultimately encased themselves. The character of these correspond with those upon the effigy of Sir Robert du Bois in Fersfield Church, Norfolk, who died in 1311, and his effigy represents him entirely clad in mail, with the exception that he wears on his head a *bascinet*, and has *genouillères* which may have been of plate or *cuir bouilli*. The hands are covered with gauntlets apparently of leather. We have, therefore, an English effigy, dated as late as 1311, in some respects resembling the Gresford one.

It will be observed that the gauntlets in the Gresford effigy resemble those worn by the Llanarmon knight, and correspond therewith in every particular. He wears a hauberk of mail, the sleeves of which terminate at the

elbow ; the skirt is seen below the folds of the surcoat ; the head is covered with a hood or coif of mail ; and in this case the skull-cap is worn underneath, and not above, as in the Llanarmon and St. Bride's examples. The legs and feet are covered with chausses of mail, the spur-straps are long. It cannot be seen whether the spurs have goads or rowels—both were in fashion at this period.



Detail of Spur-Strap, Gresford Effigy.

The edge of the skirt of the haketon is seen below the mail hauberk, and over all he wears a surcoat, embroidered with his armorial bearings, corresponding with the device upon his shield, a lion rampant ; the same heraldic device is seen on the shoulder, upon the ailette. The surcoat and aillettes are ornamented with fringe. The sword, which is shown partially withdrawn from the scabbard, is not so broad in the blade near the hilt as in the Llanarmon effigy, and is of the ordinary type of that period, but certainly shorter than is generally depicted on English effigies. The slings and sword-belt are seen, and a portion of the guige, or strap for slinging the shield over the shoulder, is seen depending below it. The shield, though similar in type, is not so large as in the Llanarmon example. It is carried, however, over the left arm, well covering the body.

It will be noticed that the skirts of the surcoat are, in this case, thrown back, and that there are several other details of the sculpture which resemble both the Wrexham and Llanarmon figures. We may, therefore, suppose that these are the work of some local

artist at Wrexham or Chester, and it would be very interesting if these effigies in North Wales could be compared with any that are still in existence in Cheshire. If they do not resemble any Cheshire examples, the probability would be that they were sculptured at Wrexham, which then, as now, was one of the most important towns in North Wales.

Mr. Edward Owen has kindly furnished me with an extract from the *Wrexham Guardian* for September 1874, which gives particulars of two monumental effigies in Ruabon Churchyard. At that time they attracted the attention of Mr. Bloxam, and he wrote as follows: "Two sepulchral effigies, probably removed from the church, lying under two stone slabs of the seventeenth century, resting on imposts placed at each corner as supporters. Of these effigies, which are of the fourteenth century, I had but a momentary glance, hoping at some future time to revisit Ruabon. They are of a type to be found in Wales, but not in England. One is particularly interesting. It is the effigy of a knight with his sword by his side, his shield in front, and his right hand grasping a spear or lance. I have met with no English sepulchral effigy thus represented." Archdeacon Thomas, in his *History of the Diocese of St. Asaph*, says that "these early sepulchral effigies were removed from the church, and represent members of the family of Lloyd of Plas Madoc and of Clochfaen in Llangwrig." He also states that there were considerable alterations made in the church in 1772. It is, therefore, not improbable that they were then removed into the churchyard.

Pennant does not refer to them, but he mentions an altar-tomb erected in memory of John ap Elis Eyton, who died in 1526, and of his wife, Elizabeth Calfley, who died in 1524. This tomb, upon which are the recumbent effigies of the persons commemorated, is still in fair preservation, and will, we hope, with the effigies in the churchyard, be illustrated and described at some future time in the pages of *Archæologia Cambrensis*.

NOTES ON THE NORTHOP EFFIGIES.

BY EDWARD OWEN, ESQ.

THE following notes comprise the small modicum of information which I have been able to collect in identification of the personages whose monuments are described by Mr. S. W. Williams in the last Number of the Journal.

ITHEL VYCHAN AP BLEDDYN VYCHAN.

It has been usual to identify this personage with an individual of the same name and lineage, who is said to have flourished in the opening years of the fourteenth century. "I suspect him", says Pennant, "to have been a captain of Englefield, mentioned in the pedigree of the Humphreyses of Bodlwyddan, and said to have been interred here (Northop)."¹

Pennant's allusion is, no doubt, to Ithel Anwyl ap Bleddyn ap Ithel Llwyd ap Ithel Gam, who is stated to have lived at Ewloe Castle, and to have been "one of the captains of Englefield, to keep the English from invading them; he layeth buried in Northop, in a monument vixit temp. Ed. I."²

Another pedigree in the same collection³ describes him thus: "Ithel Anwell, sonne of Blethyn ap Ithael Lloyd dwelt and was lord of Northope in Flintshire, and lived 29th of Ed. I, lieth buried in a tounge at Northop Church; he did homage to Edward prince of Wales at Chester, 29th Ed. I."

Lewis Dwnn describes the captain of Englefield, who lived at Ewloe Castle and performed the act of homage to the Prince of Wales, as Ithel Vychan ap Ithel Llwyd, etc.⁴

¹ *Tours*, 1st ed., p. 84.

² *Harl.* 1977. One of the Randle Holmes MSS.

³ *Harl.* 1969.

⁴ *Heraldic Visitations*, ii, 325.

Setting aside the difficulty occasioned by the knocking out of Bleddyn altogether, it is not internally improbable that Ithel Anwyl may also have been known as Ithel Vychan (the lesser or junior). However that may be, they figure in the pedigrees as totally distinct individuals proceeding from the same stock, but having quite a different set of descendants.

A notice of this tomb and of its occupant will be found in a History of the parish of Northop which appeared in the *Cambrian Quarterly Magazine*, vol. iv, p. 190. Had brief extracts from that paper been annexed to the programme of the Holywell excursions, visitors to Northop would have been in a position to verify several of the statements made therein, and would not have forgotten to inquire the fate of some stained glass bearing the date 1520, or to look up an interesting distich which gives the date of the erection of the church tower.

In the *Arch. Camb.* (3rd Series, vol. ix, p. 244) is an "Account of an Ancient Seal found near St. Beuno's College, St. Asaph", accompanied by a drawing. The inscription upon the seal is said to run, in an unabbreviated form, "Sigillum Ithel filii Kun[v]rici"; and to assist in the identification of the individual thus commemorated two pedigrees are appended, the first of Ithel ap Cynwrig of Sychdin, the second of Ithel Fychan ap Cynwrig of Northop and Ysceifiog. In the former of these, the source of which is not indicated, Ithel Anwyl and Ithel Vychan appear contemporaneously, the latter (styled "of Mostyn") being made the son of Ithel Llwyd, and nephew of Ithel Anwyl.

The Holmes collection of pedigrees in the British Museum contains the most contradictory notices respecting this great Flintshire family, from all of which it is clear that the pedigree makers have fallen into a fine state of confusion by reason of the embarrassing number of Ithels with which they had to deal. Any attempt to reconcile their discrepancies would probably

make the confusion worse confounded, in the absence of trustworthy corroboration.

It having been demonstrated by Mr. S. W. Williams that the effigy under consideration cannot possibly be that of the Ithel Vychan (whether he be identical with Ithel Anwyl or not) who is said to have done homage in 1301, the question arises, What Ithel Vychan is there to whom it can with greater propriety be ascribed? The entries upon the Chancery Rolls of the Palatinate of Chester afford us data wherewith to give a tolerably confident reply. It is more than probable that the Ithel Vychan ap Bleddyn Vychan who lies in Northop Church was the Ithel ap Bleddyn who, we learn from those unimpeachable official sources, in 1354 received a lease of the sea-coal mine in the land held by him of the Earl of Chester in Ewloe, for one year, at a rent of four marks. At the expiration of that period the lease was continued to him for a further term of six years, and again prolonged for a second term of six years.

In 1354 Ithel, with Kynwrig his brother, and two others, were recognizances for the payment of twenty marks, the amount of fine levied upon him and Gwenhonor (Gwenhwyfar), his wife, for the acquisition and alienation of ten carucates of land in Northope, Wepir, etc., without permission. In 1366 he was a witness to a grant by the Prince of Wales to the Dean and Chapter of St. Asaph. In 1386 the troubles of Richard II with his barons having entered on an acute stage, Ithel ap Bleddyn received an order of protection on his departure towards the coast, there to stay for the defence of the realm. The danger probably was of a descent upon the Castle of Flint, then under the charge of Roger de Cogshall. In this royal order Ithel is described as "of Wepir", a township of the parish of Northop, where his patrimonial property appears to have lain.¹ He seems to have died before December

¹ In a lease (dated 12 April 1335) to another Ithel of the bailiwick of the ringild (*sic*), in the commote of Colshull, our Ithel's

1395, at which date we find the enrolment of a lease to John de Ewloe of the coal-mines in Ewloe, "excepting those which the heirs of Ithel ap Blethin held on their own land." Mr. Davies-Cooke has observed¹ that Ithel was living in 1329, which is not only possible, but highly probable, but at that date he could have been no more than a youth.²

No other Ithel ap Bleddyn occupied an important place in Flintshire society during the latter half of the fourteenth century. The period assigned by Mr. S. W. Williams to the individual represented upon the monument in Northop Church, solely from the peculiarities of the dress and armour, synchronises so closely with the official notices of the similarly named personage whose career we have followed, that there can be no doubt we are justified in regarding them as one and the same. The Rolls of the Chancery of Chester do not commence at a sufficiently early date to allow of our tracing him in a direct line to Ithel Anwyl.

A few words may be said upon the heraldry. The arms ascribed by some heralds to Ithel Vychan of Northop are a lion passant *argent* on a field *azure*; by others the lion is described as statant. Ithel Anwyl's arms are said to have been party per pale *gules* and *or*, two lions rampant addorsed, counterchanged, in pale a sword pointed downwards, *argent*.

As Mr. Williams has already observed, these do not

father, Blethin "of Wepre", appears as a surety. Blethin also held a lease of the coal-mines of Ewloe, and it was, no doubt, at his death continued to his son, as above detailed.

¹ *Arch. Camb.*, 5th Series, vol. viii, p. 5.

² If Mr. Cooke is correct in saying (*loc. cit.*) that Ithel's grandfather, Ithel Anwyl, "was son of an older Bleddyn", the pedigree-makers have fallen into another blunder, for they generally agree in making Ithel Anwyl's father to have been Ithel Gam ap Meredydd. Harl. 1977 (which was probably Mr. Cooke's authority) certainly styles Ithel Anwyl "sonne of Blethyn", but again makes the latter "son of Ithel Lloyd", which will not do at all. An Ithel ap Bleddyn is mentioned in an inquisition of 4th Edward II (*Arch. Camb.*, 5th Ser., vol. viii, p. 171), and may be identical with our Ithel, though the date is somewhat opposed to this suggestion.

accord with the armorial bearings of the Ithel Vychan ap Bleddyn Vychan who is represented upon the Northop monument. I believe the heraldry of the *arwyddfeirdd* to be as defective as their genealogies. This Ithel Vychan bears a coat which, strange to say, is not given in any of the ordinary lists of Welsh armorial insignia. The bearings of the principal families of North Wales are roughly delineated in *Harl.* 1976; but a cross paté, charged in the centre with a mullet between four others (the unmistakable escutcheon of one of the first men of Flintshire), is nowhere figured therein. But in a pedigree in *Harl.* 1971 (folio 171, pencil folio 169) we come across the identical blazon correctly ascribed to Ithel Vychan "buried in Northop". His father Bleddyn is here described as "of Edenholt and Llandirne", and his grandfather is given as another Bleddyn; so that we find ourselves in the region of uncertainties once more.

A connection may exist between the arms of Ithel Vychan and those ascribed to the highly mythical personage Edwin ap Goronwy, Prince of Tegeingl, from whom he is said to have descended; Edwin's bearings being gravely given as a cross flory engrailed *sable*, inter four Cornish choughs. Of course this eponymous chieftain never possessed such a coat of arms; but it may point to the fact that Ithel Vychan, buried at Northop, was a descendant of one of the noblest Flintshire families, and preserved the general character of his ancestor's coat, with differences adopted by a descending branch.

There is no historic evidence that any formal act of homage to Edward I, or to his son the Prince of Wales, was performed at Chester in the twenty-ninth year of that monarch, A.D. 1301. It was certainly not done to the King in person, for he paid his last visit to that city in 1295; and the Prince of Wales is not recorded to have been there in 1301, or to have delegated to commissioners the duty of receiving the homage of his Welsh feudatories. One of the MSS. at the Record

Office¹ contains submissions, homages, etc., relating to Wales during the reigns of Henry III and Edward I, but it is silent upon the supposed ceremony at Chester. The circumstance is mentioned in Powell's *History of Wales* (ed. 1584), but it now seems to be impossible to discover the ultimate authority.

LLEUCU—AND THE UNNAMED KNIGHT.

The identification of this lady, of whom our positive knowledge is confined to a few letters of her Christian name, and to the period of her decease, is a much more difficult matter. The tomb of Ithel Vychan ap Bleddyn bears an easily recognised name, though his date has to be approximated by study of his dress and armour. That of the lady, while giving only the less identifiable portion of her name, preserves the date of her death. It is curious that this date, about which there should apparently never have been any doubt, has been incorrectly given by all who have hitherto referred to this monument. Pennant, in the first edition of the *Tours*, started with 1402, which is so manifestly wrong that it is difficult to conceive he could ever have examined the tomb for himself, unless it be regarded as a printer's error. In the second edition (published after Pennant's death) the date is altered to 1482. Sometimes the one and sometimes the other of these equally incorrect dates has been adopted by every successive writer who has had occasion to mention the effigy, according to the edition of Pennant which he happened to have at hand. The writer of the Report of the Holywell Meeting read MCCCCLXXII, being one c too many, and one x too few,—an instance of the difficulty of reading an inscription directly off the stone without the aid of a rubbing. The letters U C U, though not shown in the drawing, are still traceable, and in

¹ The *Registrum Munimentorum*, Liber A.

Pennant's time the name LLEUCU may have been complete. He suggests the lady may have been a celebrated beauty of the period (1402 or 1482), and has connected her with a pretty story told of a lady beloved of a bard, who, coming to visit her after long absence, finds her laid in her coffin. The bard fainted at the sight, revived, and composed an elegy on his lost love.

Now, the Lleucu whose untimely end forms the subject of the *Cywydd* by Llywelyn Goch ab Meurig Hen is said to have dwelt at Pennal, near Aberdovey, and the bard himself is supposed to have died before the close of the fourteenth century. Llywelyn Goch's poem is printed in *Y Brython*, vol. ii, p. 170. It is there compared with Burns' "Highland Mary", and though unequal to that beautiful lyric, is a decidedly fine poem.

The writer in that publication, after pointing out that the lady who was the subject of the *Cywydd* was probably not the same as she who lay buried at Northop, asserts the latter to have been the daughter of Rhys ap Robert of Cinmael, and wife of Hywel ap Tudur of Llys, in the parish of Northop, one of the ancestors of the Mostyn family, and, according to the pedigrees, grandson to the Ithel Fychan who is said to have lived at Ewloe Castle in 1301, and whom we have already met with.

That Rhys ap Rotpert of Cinmael (*hodie* Kimmael) had a daughter named Lleucu, and that this daughter was married to Hywel ap Tudur, is agreed to by all the Welsh genealogists; though whether this agreement proceeds from each copying the other, or all a single original, it is impossible to say. However, the suggestion that the lady of the effigy was the daughter of Rhys ap Rotpert, and wife of Hywel ap Tudur, is feasible, and best accords with the circumstances; but it is manifest that where we have neither family name nor armorial bearing it is impossible to fix with any certainty upon a particular lady possess-

ing the very common Flintshire name of Lleucu (*Anglice* Lucy).

Harl. 1977 states that Rhys of Cynmael was living in 1400, which, if correct, would show that his daughter had predeceased him about twenty years, and that she must have died at a comparatively early age. If Rhys did survive to the opening years of the fifteenth century he had probably attained to a great age, for the last time I meet with his name in the Chester Recognizance Rolls is in 1360.¹

Howel ap Tudur, her husband, was kinsman to Ithel Vychan ap Bleddyn Vychan, and was associated with him in the defence of the Flintshire coast in 1386. In 1390 he became Sheriff of the county. He joined Owain Glyndwr in his revolt against Henry IV, but in 1399 petitioned for pardon, and no doubt obtained it. In 1403 he was one of a commission appointed to watch for the expected appearance of the Glyndwr rebels on the borders of Flintshire, and this is the last we hear of him. He is said to have left an only daughter, Angharad, who married (1), Ieuan Vychan of Pengwern, near Llangollen, from whom are the Mostyns of Mostyn Hall; and (2), Edmund Stanley, second son of Sir William Stanley of Hooton.

There is, however, another lady of this name, Lleucu, to whom the monument at Northop may, from her social position, belong.

Mr. Williams, from the peculiarities of the armour, suggests a connection between the unnamed knight and Ithel Vychan ap Bleddyn Vychan. This would be strengthened if we could regard the lady Lleucu as wife to the former (instead of to Howel ap Tudur, as we have already conjectured). Now, a Lleucu is said to have been the wife of Ithel ap Cynwrig ap Bleddyn,

¹ In 1357 he obtained a lease from the Black Prince of the office of Constable of the Castle and Sheriff of the town of Flint for three years, on the condition that he appointed an Englishman as his deputy, the Prince not wishing the Castle to be kept by any other than an Englishman.

the last named being the father of the Ithel Fychan of effigy No. 3 (*ante*, p. 223). Ithel ap Bleddyn would, therefore, be the uncle of our unnamed knight, and the lady, Lleucu would be his wife. The main drawback to this scheme, which would closely connect the commemorated individuals, is that it seems to throw the Lleucu who married Ithel, grandson of Bleddyn (living in 1341), rather too late to be the same as the Lleucu buried at Northop in 1372.

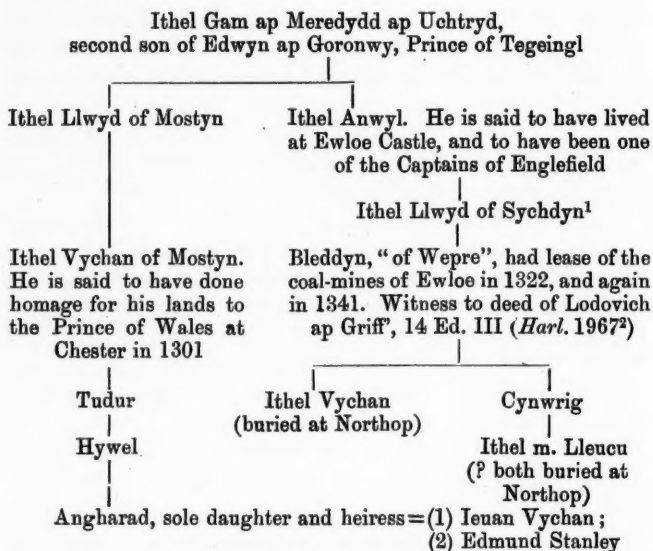
As usual, the pedigrees are not in accord as to her ancestors, some describing her as the daughter of Jevan ap Grono ap Madoc, etc. (*Harl.* 1969), while others give the descent as Ior[werth] ap Grono ap Madoc (*Harl.* 1977); and in this latter pedigree the name "Grono" has either been struck out, and "Gruff" inserted, or it is intended to insert another generation by adding Gruff either before or after Grono; which, it would puzzle even Randle Holmes himself to tell.

Now, in the Chancery Rolls of Chester, under date 1454, we come upon an important entry. In that year Richard Castell, Clerk of the Signet, received a grant for life of the Hospital or Chantry of St. John, in Rotheland, and all the lands and tenements which were of Lleug' vx' Ior' ap Gruff' Vychan in the towns of Whitfordllan, Tresdyneowen, Whitford-Garn, Tre-frabot, Merton, and Cayrus, in the King's hands by the alienation of the same to Res ap Ithel ap Grono by the said Lleug', etc. In 1467 the same estates were bestowed upon a Res ap Llywelyn ap Res, and re-granted to him in 1474; while in 1484, and again in 1503, they were given to his son David.

Why Lleucu alienated her lands to Rees ap Ithel ap Grono it is impossible to tell, but it must have been long before the grant to Richard Castell in 1454. There may have been earlier grants, now lost, or the lands may have been kept in hand by the royal officials. The wide area over which her possessions were spread bespeak the wealth and importance of this lady, and she would, when gathered to her fathers, be appropriately

laid in the principal church of the district. It will be observed that she is not described as "wife"; but if she survived her husband, she would be known only by her family name. I can trace no other of the name who occupied so important a position in the neighbourhood of Northop, though it was very common throughout the county.

The following table will serve to denote the relationship between the individuals whom we have been discussing.



¹ Ithel Llwyd of Sychdyn is omitted from some of the pedigrees. He may have been confounded with his kinsman, Ithel Llwyd of Mostyn.

² The Chester Recognizance Rolls, under date 1341, have an entry of a recognizance entered into by Master Lodewicus ap Griff, parson of the church of Hopeston.

SUPPLEMENTARY NOTES

TO

"THE LATER HISTORY OF THE PARISH OF
BANGOR IS Y COED."

BY ALFRED NEOBARD PALMER, ESQ.

SOME deeds I have recently seen enable me to add a few details to the article on "The Later History of the Parish of Bangor is y Coed" which appeared in the Number of *Archæologia Cambrensis* for April 1890.

First of all, I have ascertained which one of the several estates called "Parkey", in Pickhill, was occupied by the well-known Captain Taylor and his descendants. It was that estate, the house of which lies close to the Clywedog, which is called on the 6-inch Ordnance Map "Parkey Hall", and which now belongs to Sir Robert A. Cunliffe. The house is a half-timbered and still picturesque one, but evidently smaller than it formerly was.

The area of the estate appears originally to have been about 81 acres. John Taylor, gent. (probably the grandson of Capt. Taylor), owned it certainly in 1732, and apparently also in 1749. At any rate, in the last named year John Taylor sold a portion of his estate (comprised in three fields containing 20 acres) to John Puleston, Esq., of Pickhill Hall. On a part of these fields was subsequently built what is now called "Parkey Lodge", which in 1764 the Rev. Philip Puleston of Worthenbury (son of John Puleston, Esq.) sold to Thomas Boycott, Esq., of Rudge, the house being then in the tenure of Roger Finch, Esq., who is mentioned in the above-named article. Mr. Boycott (the baptism of two of whose children is recorded in the article) himself afterwards lived there; but in 1789 sold the house and land to Owen Dodd, gent., of Sutton Green, who occupied them for a time, but after-

wards let them to Lieutenant Johnson Butler Carruthers,¹ who was living there in 1801 and 1805. Mr. Dodd mortgaged and remortgaged Parkey Lodge, and in 1818 Edward Edwards, Esq. (of whom hereafter), then of Parkey Hall, bought it of the mortgagee, and it was again attached, with the land belonging to it, to the old estate of the Taylors, now, however, dispossessed of it.

The Edward Edwards, Esq., who has just been mentioned was living in 1811, and again afterwards, at the important house called "Y Fron", in the parish of Bangor. He, perhaps, acquired The Fron through being related to the "Weston Hassall of y^e Vron gent.", who was buried at Bangor, Feb. 24, 173^d. At any rate one of Mr. Edwards' sons was called John Hassall Edwards. Mr. Edward Edwards had by his wife Margaretta (daughter of Mr. John Dod), who died July 15, 1821 or 1820, and was buried at Duddleston, a son, Edward Edwards the younger; another son, John Hassall Edwards, who died, without offspring, Dec. 5, 1803; and a daughter, Caroline, who married, at Farn-don, Nov. 29, 1821, Samuel Thomas, yeoman, of Sutton Green; which latter died June 6, 1826, aged thirty-two, and was buried at Marchwiell.

On his daughter Caroline Mr. Edwards settled the sum of £800. He had also another, and I think an elder daughter, Margaretta Anne, who married Lawrence Brock Hollinshead, Esq., and who died April 24, 1808, leaving one son, Edward Brock Hollinshead, Esq. Edward Edwards, the younger, was buried at Overton in May 1816, and his father, who long survived him, at Duddleston, Feb. 19, 1841, being in the Register there described as "of Gadlas", and as aged eighty-two. In June 1827 his daughter, Mrs. Caroline Thomas,

¹ Of Lient. Carruthers I have said something in my *History of the Town of Wrexham, its Streets, Houses, Fields, and Families*, p. 108. His children,—Johnson, born Feb. 15, 1801; Elizabeth, born March 10, 1803; and Edwin Montague, were baptized at Bangor on the same day, June 9, 1805.

sold to Edward Lewis, Esq., of St. Alban's, subject to the life-estate of her father, Parkey Hall; and when Mr. Edwards died in 1841, Mr. Lewis sold it to Sir Robert H. Cunliffe, Bart., of Acton, and in the same year sold Parkey Lodge to him also.

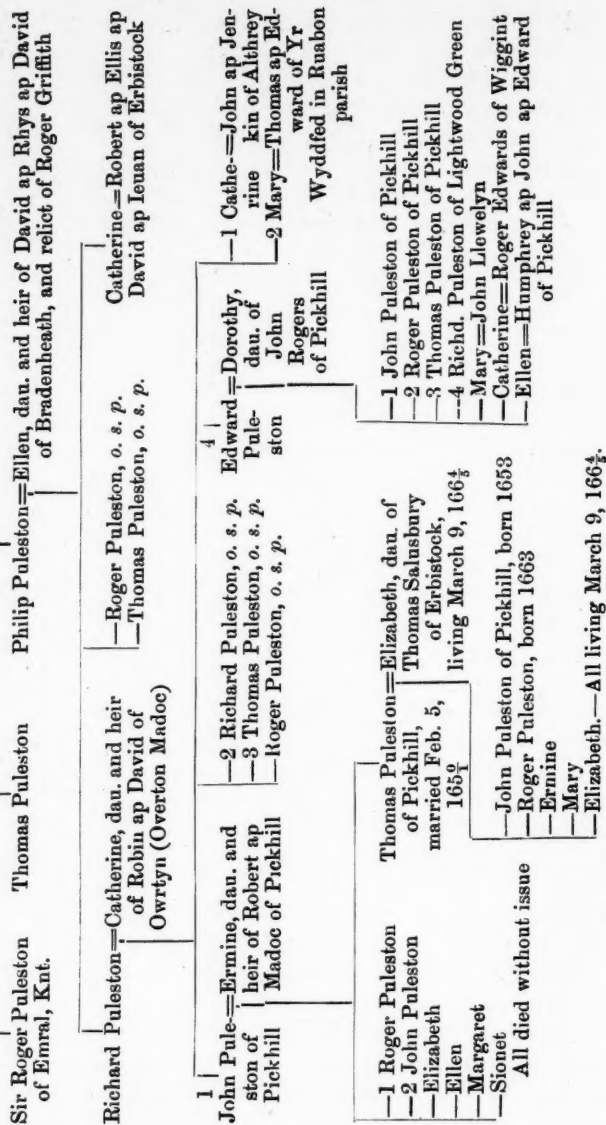
Something may now with advantage be said of the Lewises (one of whom has just been mentioned), a notable family, of Ty'n Rhuddallt, or Rhuddallt Issa, in the township of Ruabon.

Lewis Lewis, gent., of Rhuddallt, appears to have been the heir of Roger and Ruth Lewis. On Jan. 8, 1754, Mr. Lewis Lewis married, at Ruabon, Bennette, the youngest daughter of Edward Lloyd, Esq., of Plas Madoc in the same parish, and settled on her trustees, among other property, Parkey Hall. He died intestate, Jan. 7, 1777, leaving several children, namely, Ann (wife of John Rogers), Bennette Lewis, Ruth Lewis, Edward Lewis (baptized at Ruabon, Jan. 18, 1760), Roger Lewis, Robert Lewis, and Godfrey Lewis, whereof all but the last were living in 1792.

Edward Lewis, the eldest son, paid £800 to his brothers and sisters to bar all claims upon their father's estate. He married, at Chiswick, July 3, 1788, Augusta Beauvais of that parish, he himself being described in the Register as of Queenhithe, and elsewhere as of Thames Street. Edward, his eldest son (afterwards of St. Alban's, Bayford, and Hertingfordbury), who subsequently sold The Parkey, was born Nov. 28, 1794, and was baptized at St. Michael's, Queenhithe, on Dec. 30 of the same year. His father, Edward Lewis the elder, was buried, about the year 1808, at Pentonville Chapel, in the parish of St. James, Clerkenwell, at the age of forty-eight, being described in the Pentonville Register as of Rodney Street. The name of the wife of Edward Lewis the younger was Eleanor.

By an unfortunate accident, in my pedigree of the Pulestons of Pickhill, between Philip Puleston (son of Roger Puleston of Emral) and John Puleston of Braden-

Roger Puleston of Emral, died Oct. 4, 1479



For particulars as to later members of the family, see the former pedigree.

heath and Pickhill, a whole generation was left out. For this reason, and because I have obtained further information as to the brothers and sisters of the last named John Puleston, it may be well to give the accompanying additional pedigree, compiled by permission of Philip Bryan Davies Cooke, from the pedigree at Gwysaney, which was drawn up in the year 1665.

Wrexham.

CHARTERS CONNECTED WITH LAMPETER AND LLANBADARN FAWR.¹

BY THE REV. PREB. W. H. DAVEY.

WEEKLY MARKET AND YEARLY FAIR.

Rot. Chart., 13 *Edw. I.*, No. 65.

"P' Reso filio Mereduci.—R'x Archiepis' etc. sal't'm Sciatis nos concessisse et hac charta n'ra confirmasse dil'c'o et fid' n'ro Reso fil' Mereduci q'd ip'e et hered' sui imp'p'tuu' h'eant unu' Mercatu singul' septim' p' diem Jovis apud Maneriu' suum de Lampeter in Comitatu de Cardigan et unam feriam ibide' singul' annis p' tres dies duratur' videl't in Vigilia et in die et in crastino S'c'i Dyonisii Martiris Nisi mercatu' illud et feria illa sint ad nocumetu' vicinor' m'cator' et vicinar' feriar' Quare volum' et firmit'r precipimus pro nob' et heredib' n'ris q'd p'd'c'us Resus et hered' sui imp'p'tuu' h'eant p'd'c'a Mercatu' et feriam apud Man'ium suu' p'd'c'm cu' omnib' lib'tatib' et liberis consuetudinib' ad hujusmodi mercatu' et feriam p'tinentib' Nisi mercatu' illud et feria illa sint ad nocumentu' vicinor' mercator' et vicinar' feriar' sicut p'd'c'm est Hiis testib' ven'abilib' p'rib' R. Bathon' et Wellen' W. Norwyc' A. Dunolm' et W. Sar' Ep'is Joh'i de Warenna Comite Surr' Joh'e de Vescy Ottone de Grandi Sono Regin' de Grey Rob'to fil' Joh'is Petro de Chau'pneut Ric'o de Bosco et aliis

"Dat' p' manu' n'ram ap'd Westm' xij die Jun'."

GRANT TO EDMUND HAKELUT.²

Pat. 4, Edw. III., p. 1, m. 7.

"P' Edm'o Hakelut.—R'x om'ib' ad quos etc. sal't'm Sciatis q'd cum D'n's E. nup' Rex Angl' pat' n'r dedisset et concessisset Reso ap Griffith villam de Lampeder Calaponte Stevenes cum p'tin' in Suth Wall' h'end' et tenend' ad totam vitam suam Ita q'd post mortem ip'ius Resi villa p'd'c'a cum p'tin' ad ip'm p'rem n'r'm et her' suos rev'teret'r que quidam villa p' forisf'curam ip'ius Resi ad manus n'ras jam devenit Nos p' bono s'vicio quod dil'c'us et fidelis n'r Ed's Hakelut nob' impendit dedim' et

¹ Taken from the copy made by the late Rev. W. Edmunds of Lampeter, and referred to, *Arch. Camb.*, Oct. 1878, No. 36, p. 293.

² *Ibid.*

concessimus eidem Ed'o villam p'd'c'am cum p'tin' h'end' et tenend' sibi et her' suis de nobis et her' n'ris p' s'vicia inde debita et consueta imp'p't'm In cujus etc.

"T' R'x apud Kyngeschliffe vj die Aug'

"P' bre' de p'vato sigillo."

MANOR OF LESWEN.¹

Inq. ad quod damn., 5 Edw. III, No. 13.

"Edwardus Dei gra' Rex Angl' D'n's Hib'n' et Dux Aquit' dil'c'o et fideli suo Rog'o de Mortuo Mari Justic' Wall' sal't'm

"Mandam' vobis q'd p' sacr'm p'bor' et leg' honn' de balliva v'ra p' quos rei veritas melius sciri pot'rit diligent' inquiratis si sit ad dampnu' vel prejudiciu' n'r'm aut alior' si concedam' Will'o de Knovill' q'd ip'e man'riu' suu' de Leswen cum p'tin' in Com' Cardigan' quod de nobis tenet'r in capite ut dicit dare possit et concedere Joh'i de Coumbe et Isabelle ux'i ejus h'end' et tenend' eisdem Joh'i et Isabelle et heredib' suis de corporib' suis exeuntibus de nobis et heredibus n'ris p' servicia inde debita et consueta imp'p'tuu' necne Et si sit ad dampnu' vel p'judiciu' n'r'm et ad quod dampnu' et quod p'judiciu' alior' et quor' 't qualit' et quo modo et si idem man'riu' teneat' de nobis in capite ut p'd'c'm est an de alio et si de nobis tunc p' quod s'viciu' et qualit' et quo modo et si de alio tunc de quo vel de quib' et p' quod serviciu' et qualit' et quo modo et quantum man'riu' illud valeat' p' annu' in om'ib' exitib' et si que te're 't que ten' eidem Will'o remaneant ult'a manerium pred'c'm tunc que t're et que ten' et de quo vel de quib' teneant'r et p' quod s'rviciu' et quantu' valeant p' annu' in om'ib' exitib' Et inquisic'o'em inde distincte et ap'te f'c'am nobis sub sigillo v're et sigillis eor' p' quos f'c'a fu'rit sine dil'one mittatis et hoc br'e

"T' me ip'o apud Ebor' xv. die Marcii Anno r' n' quinto

"Haliwell

"In dorso

"P' Consiliu'

"Execuc'om isti' bre's feci p'ut patet in Inquisic'one et huic br'i consuta."

"Inqui'c'o capta apud Kerm'dyn die Satu' p'xi'a post festu' Ann'ciac'o'is B'e Marie Anno regni Reg' Edwardi Quinto cora' Rog'o de Mortuo Mari Justiciar' Wall' si sit ad dampnu' v'l p'judi'u' d'ni Regis aut alior' si concedat' Will'o de Knovyle q'd ip'e man'rium suu' de Leswen'cu' pertinenc' in Com' de Cardigan' quod de d'no Rege tenet'r in capite ut dicit'r dare possit et co'cedere Joh'i de Coumbe et Isabelle ux'i ejus h'nd' et tenend'

¹ Referred to, *Arch. Camb.*, Oct. 1878, p. 299.

eisdem Joh'i et Isabelle et heredib' suis de corp'ibus suis exeuntib' de d'no Rege et heredib' suis p' s'vicia inde debita et co'sueta i'p'p'tuu' nec ne p' Ph'm Laundry Joh'ni Wynter Rob'tum de Malros Steph'm Baret Galfr'm Randolfe David' ap Ph' Voyt Henri'u' Austyn Joh'em 'Taylor Lewelinu' Vagha'n Lewelin' ap Walt' Will'm ap Ph' ap David' et Will'm ap Kenewr' Qui d'nt p' sacr'm suu' q'd no' est ad dampnu' v'l p' judiciu' D'ni Reg' nec alior' si d'n's Rex co'cedat p'd'co Will'o q'd possit dare et co'cedere d'c'is Joh'i de Coumba et Isabelle ux'i ejus d'c'm man'riu' de Leswen' cu' p'tinenc' tenend' sibi et heredib' suis de corp'ib' suis exeuntib' de D'no Rege 't heredib' suis i' forma p'd'ca dicu't et q'd d'c'm man'rium tenet'r de d'no Rege i' capite ut p'd'c'm est et no' de alio p' s'viciu' uni' equi coop'ti ad Cast'm D'ni Regis de Lampad'n temp'e Gwerre Wall' vid't p' tres p'mos dies a t'p'e sumonic'o'is ad d'c'm s'viciu' faciend' su'ptib' suis p'p'iis de inde ad vadia ipsi' D'ni Regis du' d'no Regi placu'rit ip'a gwerre durante Et valet d'c'm man'riu' p' annu' in o'ib' exitib' decem marc' Dicu't 't q'd nulle terre n'c tenem'ta eidem Will'o remanent ult'a man'riu' p'd'c'm In cuj' rei testimon' huic inq'isico'i sigilla p'd'cor' Jurator' s'nt appo'ita

"Dat' apud Kerm'rdin die et anno sup'a d'c'is."

MANOR OF KELLAN, ETC.¹

Pat. 15, Ric. II, p. 2, m. 38.

"P' Rothergh ap Jev'an.—R'x Om'ib' ad quos etc. salt'm Scia'tis q'd de gra' n'ra sp'ali de assensu consilii n'ri et p' ducentis libris quas dil'c'us nob' Rothergh' ad Jev'an Lloyd ad opus n'r'm ad scc'm n'r'm de Cardigan solvet concessim' ei totam hereditatem que fit Theoderici ap Gronow in Com' de Cardigan videl't d'nium de Kellan cu' lib'tatib' curiis et om'ib' aliis comoditatib' et p't'm ad d'c'm d'nium spectantib' in Com'oto de Mab Wynyon ac om'ia t'ras et ten' que fuerunt ipsius Theoderici in Reddounen in Com'oto de P'neth ac om'ia t'ras et ten' que fuerunt ejus Theoderici in Lloyth Wthlleyn in Com'oto de Cru'thyn cu' lib'tatib' franchisesiis curiis et aliis p'tin' quibuscumq' ad eadem t'ras et ten' spectantib' que quidem d'nium t're et ten' cu' lib'tatib' 't aliis p'tin' p' eo q'd p'fatus Theodericus sine herede de corpore suo p'creato obiit ad nos tanq'm escaeta n'ra p'tinebant h'end' et tenend' de nob' et heredib' n'ris s'c'd'm leges et consuetudines p'c'iu' illar' p' s'vicia inde debita et consueta adeo lib'e 't integre sicut p'd'c'us Theodoricus eo h'uit et tenuit du' vivebat sub tali condic'o'e q'd si d'c'a t're et ten' aut aliqua

¹ Referred to, *Arch. Camb.*, No. 36, p. 300.

p'cella eor'dem ve'sus p'fatu' Rothergh' vel heredes suos recupe-
rent'r seu recuperent'r ita q'd titulus n'r inde adnullet'r tunc
idem Rothergh' vel heredes sui d'c'a msum'am ducentar' librar'
vel ratam ejusdem reh'eant de th'ro n'ro juxta valorem p'celle
t'rar' ten' p'd'e'or' sic recupate una cu' soluc'o'e p' custub' quos
ip'e seu heredes sui ibidem apponent sup' manutenc'o'e tituli
n'ri sup'a d'c'i p'viso semp' q'd d'c'a sum'a sic resolvenda ac cus-
tus p'd'c'i in p'ficiis et revenc'o'ib' p'venientib' et debitis de t'ris
et ten' p'd'c'is usq' ad tempus d'c'e recup'ac'o'is deducant'r Ita
q'd de sup'plusagio eor'dem p'ficuor' et revencionu' si quod fuit
nob' respondeant'r intenc'o'is tamen n're non existit aliquos cus-
tus ult'a valorem revencionu' et p'ficuor' p'd'e'or' allocare r'one
manutenc'o'is juris n'ri sup'ad'c'i In cuj' etc.

"T' R' apud Westm' primo die Decembr'

"P' bre' de privato sigillo."

LLANBADARN VAWR.¹

Pat. 12, Edw. IV, p. 2, m. 17.

"D' confirmac'o'e p' Burgensib' Ville de Lanbadar.—R'x om'ib'
ad quos etc. salt'm Inspexim' cartam d'ni R' nup' Regis Angl'
s'c'di post conquestum f'c'am in hec v'ba Ric'us dei gra' Rex
Angl' et Franc' et D'n's Hib'nie Archiepis' Epis' Abb'ib' Priorib'
Ducib' Comitib' Baronib' Justic' Vicecomitib' p'positis Ministris
et om'ib' Ballivis et fidelib' salt'm Inspexim' cartam quam clare
memorie d'n's Edwardus nup' Rex Angl' Avus n'r carissimus
fecit in hec v'ba Edwardus Dei gra' Rex Angl' D'n's Hib'n' et
Dux Aquit' Archiepis' Epis' Abb'ib' Priorib' Comitib' Baronib'
Justic' Vicecomitib' p'positis Ministris et om'ibus Ballivis et
fidelib' suis salt'm Inspexim' cartam celebris memorie d'ni
E. nup' Regis Angl' avi n'ri in hec verba Edwardus dei gra' Rex
Angl. D'n's Hib'n' et Dux Aquit' Archiep'is Ep'is Abb'ib' Prio-
rib' Comitib' Baronib' Justic' Vicecomitib' p'positis Ministris
et om'ibus Ballivis et fidelib' suis salt'm Sciatis q'd volum' et
concessim' q'd Villa r'ra de Lanbadar sit lib' Burgis imp'p'm
Concessim' eciam Burgensib' n'ris ejusdem Burgi et heredib' eor'
q'd Villam suam de Lanbadar claudant fossata et muro et q'd
h'eant gildam m'catoriam cum hansa et aliis consuetudinib' et
lib'tatib' ad gildam illam p'tinen' et q'd nullus qui non sit de
gilda illa m'andisam aliquam fac' in p'd'e'o Burgo nisi de
voluntate eor'dem Burgensiu' concessim' eciam eis et eor' heredib'
q'd si aliquis natus alicujus in p'fato Burgo manserit et t'ram
in eodem tenu'rit et fu'rit in p'fata gilda et hansa et loth et scoth
cum eisdem Burgensib' n'ris p' unu' annu' et unu' diem sine

¹ Referred to, *Arch. Camb.*, Oct. 1878, No. 36, p. 301.

calumpnia deinceps non possit repeti a d'no suo sed in eodem Burgo lib' p'maneat p'tea concessim' p'fatis Burgensib' n'ris de Lanbadar et heredib' eor' q'd h'eant soc' et sac' et thol et theam et Infangenethef et q'd quieti sint p' totam t'ram n'ram de theolonia lastagio passagio pontagio et stallagio et de lene et denegeld et Taywite et om'ib' aliis consuetudinib' et exacc'o'ib' p' totam potestatem n'ram tam in Angl' q'am in om'ib' aliis t'ris n'ris Et concedim' q'd p'd'c'i Burgenses n'ri de Lanbadar h'eant imp'p'm om'es alias lib'tates t' quietancias p' totam t'ram n'ram quas h'ent Burgenses n'ri Montis Gom'ri Volum' eciam t' concedim' p'd'c'is Burgensib' n'ris de Lanbadar q'd h'eant singulis annis imp'p'm duas ferias in p'd'c'o Burgo scil't unam ad Pentecosten p' quatuor dies duratur scil't in vigilia et die et duob' dieb' sequentib' et aliam ad festum S'c'i Mich'is p' octo dies duratur scil't in vigilia et die S'c'i Mich'is et sex dieb' sequentib' et unu' m'catum ibidem p' diem lune singulis septimanis cum om'ib' lib'tatib' et lib'is consuetudinib' ad hujusmodi ferias t' m'catu' p'tinen' volum' insup' q'd om'es mercatores t'rar' n'rar' et mercatores aliar' t'rar' qui sunt ad pacem n'ram et eor' mercandise ad p'd'c'm Burgum venientes et ibidem morantes et inde recedentes h'eant lib'um venire stare t' recedere tam p' aquas q'am p' t'ram et q'd h'eant lib'os introitus in t'ram n'ram et lib'os exitus a t'ra n'ra sine om'i impedimento Ballivor' n'ror' et alior' faciendo debit' et rectas consuetudines quare volum' et firmit' p'cipim' q'd p'd'ct' Villa de Lanbadar sit lib' Burgus et q'd p'd'c'i Burgenses h'eant gildam m'catoriam cum hansa et aliis lib'tatib' et lib'is consuetudinib' ad gildam illam p'tinen' et q'd h'eant duas ferias p' annu' ad Pentecosten et ad festum S'c'i Mich'is et unu' m'catum singulis septimanis p' diem lune et q'd h'eant lib'ates et quietancias p'd'c'as imp'p'm bene et in pace lib'e et quiete plenarie et integre sicut p'd'c'm est salva lib'tate Civitatis n're London' hiis testib' ven'rabilib' p'rib' R. Bathon et Wellens' et Th. Hereforden' Ep'is Will'o de Valencia Avunculo n'ro Henr' de Lacy Comite Lincoln' Rog'o de Mortuo Mari Antonio Bek Archidiacono Dunolm' Hugone fil' Ottonis Walt'ro de Helyun Ric'o de Bosco et aliis Dat' p' manu' n'ram apud Westm' vicesimo octavo die Decembr' anno regni n'ri sexto Nos autem concessimus p'd'c'as ratas h'entes et q'a'tas eas p' nob' et heredib' n'ris quantum in nob' est p'fatis Burgensib' de Lanbadar t' eor' heredib' et successorib' concedim' confirmam' Sicut carta p'd'c'a ro'nabilit' testat' et p'ut iidem Burgenses et p'decessores sui lib'tatib' et quietancias in p'd'c'a carta contentis hactenus ro'nabilit' usi sunt et gavisi hiis testib' venerabilib' pri'b' J. Wynton' Ep'o Cancellario n'ro J. Elien' et W. Norwicen' Ep'is Thoma Wake Henr' de Percy et aliis Dat' p' manum n'ram apud Eltham vicesimo octavo die Marci Anno regni n'ri

quinto Inspexim' eciam cartam D'ni Edwardi quondam Principis Wallie p'avi n'ri fact' in hec v'ba Edwardus illustris Regis Angl' fil' Princeps Wall' Comes¹ *Crest'r* pontum 't mont' Trollii om'ib' Ballivis et Ministris suis de sup'a Ayron sal't'm Quia ad petic'o'em Burgensiu' n'ror' de Lamp' in gene'ali consilio n'ro apud London' nup' p'positam que sub privato sigillo n'ram signatam Justic' n'ro Suth Wall' misim' p'clamand' ordinavim' q'd m'catum teneat' apud Lamp' singulis septimanis p' diem lune s'c'd'm tenorem carte d'c'or' Burgensiu' p' d'mn' Regem p'rem n'r'm concesses Et q'd om'es empc'o'es vendic'o'es ab aqua de Ayron' usq' ad aquam de Dem' fiant in d'c'o Burgo n'ro de Lamp' vob' mandam' q'd m'catu' p'd'c'm publice p'clamari fac' et firmit' inhiberi ex parte n'ra ne quis sup'a g'vem forisf'c'u-ram n'ram de aliquib' m'candisis in d'c'a t'ra n'ra negociant' p't'q'am de pane et c'rvis et aliis victualib' in d'c'o Burgo n'ro in grosso empt' qui postmodum in p'ria p'ementes licite vendi possunt Dat' p' Walt'rum Hakelut Justic' n'r'm apud Kermerdyn sub sigillo n'ro Cancellar' Suth Wall' 't West Wall' quarto die Augusti anno regni R' E. patri n'ri tricesimo t'cio Nos autem d'cas concessionis 't confirmac'o'es tam Abavi et p'avi q'm avi n'ror' p'd'c'or' ratas h'entes et g'atas eas de gra' n'ra sp'ali et de assensu consilii n'ri p' nob' et heredib' n'ris quantu' in nob' est acceptam' approbam' ratificam' 't eas Dil'c'is nob' Burgensib' Ville p'd'c'e et eor' heredib' et successorib' concedim' 't confirmam' p'ut carte p'd'c'e ron'abilit' testant'r p'tea volentes p'fatis Burgensib' gra'm fac're ampliorem concessim' eis p' nob' et heredib' n'ris quantu' in nob' est q'd licet ip'i vel p'decessores sui Burgenses Ville p'd'c'e aliqua vel aliquib' lib'tatu' vel quietanciar' in d'c'is cartis contentar' aliquo casu em'gent' hactenus usi non fu'rint Ip'i tamen et eor' heredes et successores Burgenses d'c'e ville lib'tatib' et quietanciis illis et ear' qual't de cet'o plene gaudeant et utant' sine occ'o'ne vel impedimento n'ri vel hered' n'ror' Justic' Esceator Vice Comitu' aut alior' Ballivor' seu Ministror' n'ror' quor'cumque et insup' de ub'iori gra' n'ra concessim' p' nob' et heredib' n'ris quantu' in nob' est p'fatis Burgensib' Burgi n'ri p'd'c'i qui est in Com' de Cardigan' in Suth Wall' q'd nec ip'i nec eor' heredes aut successores aliquo tempore comm'cant' p' aliquos forinsecos sup' aliquib' appellis retis injuriis t'angressi-onib' criminib' calumpniis aut demand' quibuscumq' sibi impositis aut imponend' infra Com' p'd'c'm seu Com' de Kermerden' set p' Burgenses Burgi p'd'c'i aut p' Burgenses Anglicos eor' de Com' et q'd iidem Burgenses et eor' heredes et successores h'eant returnu' briu' n'ror' et hered' n'ror' de om'ib' tangentib' Burgenses ejusdem Ville p' tempore existen' 't que infra eandem Villam

¹ So in the copy, but there is evidently some corruption or mistake in the text.

em'gent' Ita q'd nullus Vicecomes Ballivus aut alius ministr' n'r vel heredum n'ror' intret Villam illam ad execu'c'o'em alicujus briu' eor'demi bide[m] faciend' nisi ob defectum Ballivor' ejusdem Ville et q'd iidem Burgenses et eor' heredes et successores imp'p't'm h'eant com'unam pasture ad a'ialia sua necnon ron'abilia estov'ia de housbote et haybote cum ho'ib' patrie circa Villam p'd'c'am in eor'dem ho'im pasturis et boscis p'ut iidem Burgenses 't p'decessores sui com'unam et estov'ia p'd'ca in pasturis et boscis illis h'ere debent' et a tempore conquestus Wall' p' d'c'm Abav'm n'r'm f'ci com'unam et estov'ia ip'a h'ere consueverunt

"Quare volum' et firmit' p'cipim' p' nob' et heredib' n'ris q'd nec p'd'ci Burgenses nec eor' heredes aut successores aliquo tempore convincant' p' aliquos forinsecos sup' aliquib' appellis rettis injuriis t'gressionib' criminib' calumpniis aut demand' quibuscumq' sibi impositis aut imponend' infra Com' p'd'cos set p' Burgenses Burgi p'd'ci aut p' Burgenses Anglicos eor'dem Com' et q'd iidem Burgenses et eor' heredes et successores h'eant returu' briu' n'ror' et heredum n'ror' de om'ib' tangentib' Burgenses ejusdem Ville p' tempore existen' et que infra eandem Villam em'gent' Ita q'd nullus Vicecomes Ballivus aut alius ministr' n'r vel heredum n'ror' intret Villam illam ad execu'c'o'em alicujus briu' eor'dem ibidem faciend' nisi ob defectu Ballivor' ejusdem Ville et q'd iidem Burgenses et eor' heredes et successores im'p'p't'm h'eant co'munam pasture ad a'ialia sua necnon ron'abilia estov'ia de housbote et haybote cum ho'ib' p'rie circa Villam p'd'c'am in eor'dem ho'im pasturis et boscis p'ut iidem Burgenses et p'decessores sui co'munam et estov'ia p'd'ca in pasturis et boscis illis h'ere debent et a tempore conquestus Wall' p' d'cu' Abavi' n'r'm f'ci co'munam et estov'ia ip'a h'ere consueverunt sicut p'd'c'm est hiis testib' ven'abilib' p'rib' et Archiep'o Cantuar' totius Angl' primate Cancellario n'ro Thoma' Exon' Ep'o Thes' n'ro Joh'e Rege Castelle 't legionis Duce Lancastr' Edmundo Comite Cantebr' Thoma de Wodestoke Comite Buk avunculis n'ris carissimis Ric'o Arundell' Thoma de Bello Campo Warr' Comitib' Will'o de Bello Campo Cam'ario n'ro Hugone de Segrave Senescallo hospicii n'ri Joh'e de Fordham Custode privati Sigilli n'ri et aliis Dat' p' manu' n'ram apud Westm' duodecimo die Junii Anno regni n'ri t'cio Nos autem concessiones et confirmac'o'es p'd'cas ac om'ia et singula in cartis et l'ris p'd'cis contenta rata h'entes et g'ata ea p' nob' et heredib' n'ris quantu' in nob' est acceptam' 't approbam' ac nunc Burgensib' Burgi p'd'ci et eor' heredib' et successoribus tenore p'senciu' ratificatam' et confirmam' p'ut carte et l're p'd'c' r'onabilit' testant'

"In cujus etc. T. R. apud Westm' xix die Februarii

"P' centum solidis solut' in hanap'io."

FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ.

(Continued from p. 128.)

II. NORTHOP.

I AM indebted to Mr. Henry Taylor, F.S.A., for the following seven abstracts from original deeds belonging to Lord Mostyn, which have never yet been printed.

i. Northop, Sunday next after the Feast of the Epiphany, 1315. Lease for ten years from Kynwric Koch, son of Pledyn, son of Kynwric, of Keldrystun [*Kelsterton*], to Kynwric Vachan, son of Kynric, son of Rawlf, of Helygen [*Halkyn*], of lands called Yren roft and Y Wern Gron [*Lygen y Wern, near Halkyn*], in Keldrystun aforesaid, at the yearly rent of ten shillings. Witnesses: Madoc ap Bledyn, Lewelyn ap Goronw, Bledyn ap Ithel ap Bledyn, Lewelyn ap Ithel Grye, David ap Goronw ap Iorwerth, Gruffith his brother, Madoc Seis, and many others.

ii. Palm Sunday, 1316. Lease for twelve years of land, etc., in Helygen Wern in Engylfild [*Englefield*] from Bledyn ap Iorwerth ap David of Helygen Wern to Tudor, son of Ithel Vychan of Helygen, at the yearly rent of twenty-five shillings. Witnesses: Ithel Vychan, Bledyn his son, David Chwith, David ap Gor ap Gurgew [*query*], Bledyn ap Ithel ap Bledyn, Kynwric ap Iorwerth Vychan, David Dû ap Ithel ap Madoc, and many others. (*Seal.*)

iii. Northop, Sunday after Feast of St. Michael, 1316. Grant from David Chuith ap Kynwric Seis, of Wep in Tegeingl [*Englefield*], to Tudor Rirffo, son of Ithel Vychan, of all his right in the vill of Helygen Wern [*Lygen y Wern as before*] in Tegeingl. Witnesses: Madoc ap Pled' ap Kynwric, Eyvan his

brother, Bled' ap Ithel, David Llwyd his brother, Ithel ap Kynwric Seis, Bledyn Goch ap Ithel Vychan, Gruffith ap Bledyn ap Kynwric, Iorwerth Wydel, and many others. (*Seal of white wax, broken and illegible.*)

iv. Ryt Vudur, Wednesday after Feast of St. Martin the Bishop, 1317. Grant from Ithel, son of Kynwric Seis, of Gwep' and Helygen in Tegeingl, to Tudur Goch, son of Ithel Vychan of Helygen aforesaid of all his right at Helygen Werun [*Lygen y Wern as before*] in Tegeingl. Witnesses: Madoc son of Bledyn, Gruffud his brother, Bledyn Goch, David Cwith, Bledyn son of Ithel, Madoc son of Ednyvet, Gruffud son of Ithel Grye and many others. (*Seal of white wax, broken and illegible.*)

v. Llaneurgern, Sunday in the Vigil of St. Mark the Evangelist, 1317. Lease for twelve years of land at Nant Brynford from Bledyn ap Iorwerth ap David of Helygen in Tegeingl to Ithel Vychan, son of Ithel Vychan, son of Ithel Garn of Helygen in Tegeingl, at the yearly rent of twenty shillings. Witnesses: Madoc ap Pled' ap Kynrick, Symon, Kynrick Koch (*and*) Gruffith, his brothers, Bledyn ap Ithel, Iorwerth Wydel, David Wych, Bledyn ap Meuric, and many others. (*Seal gone.*)

vi. Helygen, Wednesday next after the Feast of St. Ambrose, 1333. Conveyance of a messuage and twelve acres of land in Orwydvid [*"Yrwidvit" in a duplicate of this deed, from which the seal has disappeared*] in Helygen Wern, from Kenwrick, son of Bledyn ap Iorwerth of Helygen Wern in Tegeingl, to Tudor, son of Ithel Vychan of Helygen in Tegeingl. Witnesses: Bledyn and Kenrick, sons of Ithel Vychan, Bledyn son of Kenrick ap Bledyn, Ithel, son of Bledyn ap Iorwerth, Bledyn and Iorwerth, sons of Robert ap Rorit [*query*] with others. (*Seal.*)

vii. Yrryt Vudyr, Wednesday after the Feasts of the Apostles Philip and James, 1333. Grant from Gruffud, son of Bledyn ap Iorwerth of Helygen Wern, in Cwussyll in Engylfield [*Lordship of Englefield*], to

Tudor, son of Ithel Vychan, of his portion of certain lands in Helygen Wern. Witnesses : Bledin and Ieu' sons of Ithel Vychan, Ieuan and Bledyn, sons of Kynric Duy, David ap Madoc Duy, Ywern Vychan, and others. (*Seal gone.*)

The parish of Northop, which is in the Deanery of Mold and in the Lordship of Englefield, has the following registers prior to 1710:—(1) Baptisms, Marriages, and Burials, 1590 to 1640, 1641 to 1643 (deficient), 1644 to 1655; (2) 1656 to 1710. Within the same period there are Bishop's Transcripts at St. Asaph for the following years :—1662 (the earliest date of any of the existing Register Rolls there) to 1664, 1666, 1667, 1670, 1673, 1678, 1680 to 1685, 1688 to 1691, 1695, 1696, 1698 to 1704, 1706, 1708 to 1710, and I have made the following extracts :—

"1662. Joannes filius Petri ap William Bellis et Lowriæ Hughes uxoris (ut fertur) ejus baptizatus fuit vicesimo die Martii.

"1662. Euphrius Hughes de Monte alto viduus et Katharina Price de Northope vidua matrimonio legitime conjuncti fuere secundo die Julii.

"1663. Thomas Hughes viduus et Catharina Piers vidua ambo (Northopiensis matrimonio conjuncti) decimo quarto die Decembris per sponsal' (*i.e.*, following betrothal).

"1666. Thomas Edwards coelebs et Jana Hughes spinster ambo Northopiensis matrimonio legitime in ecclesia parochiali de Northope conjuncti fuere 3^o die Julii.

"1666-7. Northop. Joannis filius Richardi Williams et Margaretæ Hughes uxoris ejus baptizatus fuit 7^o die Januarii.

"1666-7. Northop. Jana filia Ithelis Price et Jane Hughes uxoris (ut fertur) ejus baptizata fuit 13^o die Januarii.

"1666-7. Edwardus filius Thome Edwards et Janæ Hughes uxoris ejus legitime genitus baptizatus fuit 3^o March.

"1684. Johannes Prichard et Elizabetha Hughes matrimonio juncti fuere Januarii 11^o.

"1695. Evanus filius Joannis Hughes de Carfallwch mol' [inari=*miller*] et Mariæ uxoris ejus baptizatus Novembris 10^{mo}, natus 1^{mo}.

"1696. Edwardus Lloyd de Kilken et Lettice Hughes de Llányfydd conjugati fuere Januarii 2^{do}.

"1698. Joannes Parry et Elizabetha Hughes parochia de Northop conjugati fuere 4 Julii.

"1702. Joannes Parry de Soughton [labourer] et Catherina Hughes conjugati fuere 3^o Augusti.

"1704. Thomas Hughes de Llanrhaiadr et Maria Bythell de Northop conjugati fuere Octobris 21^{mo}.

"1708. Joannes Hughes parochia de Halkyn et Gwen Jones de Northope conjugati fuere Maii 25^o."

Richard ap Hugh of this parish, by will dated 8th December 1580, desired to be buried here, and died in the following year, his will being proved at St. Asaph on the 3rd July. By Jane verch Kynricke, his wife, he left four children, one of whom was Thomas ap Richard, and he appointed as residuary legatees and executors John ap Richard, Ellen, or Elyn, verch Richard, and Katherine verch Richard. The testator also bequeathed to Thomas ap Hugh and Lewis ap Hugh, probably his brothers. There were present, at the execution of the will, Thomas ap John ap Edward, "my cousin" Kynrick Thomas, and "Sir" Gruffyth Davies. Richard ap Hugh's mother was living in 1581.

Ithel Price (whose daughter Jane was baptised in 1666-7) and James Bythell (whose son David was living in 1661) were friends and neighbours of Margaret, verch Edward, widow of Thomas Hughes of Wepra, and attended with her before the Consistory Court to give evidence, on the 14th April 1662. The other witnesses were Richard Yonge, David Evans, and Edward John Raphe ap Evan. It was shown that the deceased Thomas Hughes had twonephews, Thomas and Edward, sons of Gruffith Peeters of Northop.

The following is a copy of an original letter kept at the Probate Registry, St. Asaph, with the wills for 1634 :—

"Good Co. Hughes,

"I desire the favour of you to help the Bearer hereof to a Licence. He is my Tenant & his son David Jones & Barbara Thelwall are to be married by the free Consent of all parties, for the marriage settlement was draw'd by me; there-

fore be pleased to dispatch them as soon as you can, and therein you'll infinitely oblige

"Yo'r Relac'on & Servant,

"David Lloyd.

"November the 7th, 1716. Denbigh.

"for Mr. Hugh Hughes, one of the Proctors
att St. Asaph pr'sent."

The back of this letter was used by the Proctor for certain notes of a Northop search he made in 1716, and this was the only reason for its having been preserved. These are the notes in question :—

"Memorandum to search for the will of Ales Hughes, widow of John Hughes, Esqre., deceased. She was buried in the year 1619.

"Search for the will of Edward Hughes, late of Skeiviog parish. He was buried 1633.

"Ditto. Edward Hughes of the parish of Northop was buried the 17th of July 1623, in the Church or Churchyard of Skeiviog, Galchog.

"Ditto. Thomas Powell, late of the parish of Skeiviog, was buried in the year 1633."

In certain proceedings before the Consistory Court, 26th December 1711, several parishioners of Northop are mentioned: Edward Conway of Soughton, Esquire, Mr. Whittmore Conway, his son, Mr. Edward Lewis of Soughton, Mrs. Mary Lewis, his wife, Mr. Roger Lewis, son of the said Edward, Hester Lewis, sister of the said Roger, Kenerick Parry and Peter Griffith of Northop.

On the 8th May 1716, Edward Piers of Coed y Cray, in the township of Caerfallwch, Northop, bachelor, "John Doe",¹ Roger Parry, and Ralph Evans were

¹ "John Doe" and "Richard Roe" (brothers-in-law, according to Tom Hood) were fictitious names used in the courts of law when all the required sureties were not forthcoming. In one administration-bond I found "John Doe of St. Asaph, yeoman" (!), though there was no attempt to complete the description by forging a signature against the seal which the Proctor had placed in readiness at the foot of the bond, fearing that his friend "John Doe" had no heraldic seal. This absurd practice was discontinued some forty years ago.

sureties for Elizabeth Kenrick, otherwise Hughes, widow, in a grant of probate.

In 1723, David Parry of Caervallough, gent., and John Lloyd of Pentruffydd, gent., held certain lands at Goltyn, in this parish, as trustees for Henry Hughes of Celyn Farm, in this parish. A deed in connection with this was witnessed by Benjamin Conway, Vicar of Northop, Edward Butler of Cornist [*Cornist, near Flint, then in the parish of Holywell*], and Edward Pritchard of Celyn, gardener.

On the 9th November 1669, letters of administration were granted by the Consistory Court of St. Asaph, with the will nuncupative of Alice Edwards, of Northop, spinster, dated 28th September previous, to Elizabeth Edwards, otherwise Hughes (wife of John Hughes of Mold), the sister and executrix.

24th May 1671. Probate of the will of Mary Price of Northop, widow, was granted to Katherine, wife of Humphrey Hughes.

20th July 1671. Will of Thomas Jones of Soughton, gent.

10th January 1678. Will of Anne Conway of Caervallwch, widow, mentions her daughter Elizabeth Hughes, her (the testatrix's) late husband, Samuel Hughes, deceased, her son Owen Hughes, her grand-daughters Margaret Hughes and Anne Hughes, then under age (daughters of the said Owen by his first wife, who died prior to 1677), Mr. Josiah Jones, of Okenholl, in the parish of Northop, uncle to her said grand-daughters, her son-in-law David Parry, her grand-children, Henry Parry and Samuel Parry, her god-daughter, Benedicta Conway, and her grandchild, Ursula Parry, the executrix.

1692. Will of John Powell of Soughton, gent.

The Rev. David Lloyd was Vicar of Northop in 1679, when he signed the Register Rolls, as did his predecessor, the Rev. Archibald Spark, from 1662 to 1670.

Soughton, in this parish, was a manor with a Court Leet, but I have not yet been able to discover the Court

Rolls. The Lordship now belongs to Lord Hanmer's representatives. In the old Enclosure Acts I find that "the King's Most Excellent Majesty is entitled to the Seigniories of a tract of common or waste land called Soughton Common, in the Township of Soughton and Parish of Northop."

III. LLANASA.

In 1885, I saw at the Vicarage a silver paten and chalice, well preserved and simple in design, both marked "1576. Llanassa"; while the silver flagon was inscribed "Llan Asaph, 1699". The Vicar also showed me a broken oak panel, from the church, on which were the initials "P. H., 1704", and the arms *a chevron between three boars' heads coupé*

The Parish Registers of Llanasaph (as it was more correctly called) date from 1629, and I examined them to 1690. At the commencement of the first volume was a loose slip of paper marked "Capt. Potter Hughes", giving genealogical data as to his family between 1677 and 1783.

1629. Reginald Salusburye, Incumbent.

1632, Mar. 3. Reginaldus Salusburie cl'icus Vic' de Llanasaph, &c., inhumatus.

1634, Feb. 19. Owen Jones of Henllan and Elizabeth Hughes of Llanasaph, married.

1638, Oct. 21. John Hughes of Whitford and Catherine Conway, of this parish, spinster, married.

Charles the First (being King of Great Britain, fraunce and Ireland) was beheaded at London, in the White Hall, the 30th day of Januarie, about two of y^e Clocke in the euening, 1648. [*This entry is in its proper place in the Record*].

1650, Feb. 12. Thomas, the son of William Smyth, clerke, the present Incumbent of Lanhasa, was baptized in Llandurnock, in the County of Denbigh.

1652, July 4. William, the second son of the above-named William, was baptized.

1655, Nov. 13. Peter ffoulks, Esq., Sheriff of the shire, was buried.

1656, 1657. *Marriages in these years were before Mr. Ralph Hughes, of Llewellyd, and other local magistrates.*

1657, Jan. 1. Ellen, daughter of John Hughes, alias Tock of Axton, baptized.

1657, Feb. 2. [*Ellen, daughter of*] John Hughes, nicknamed Tock of Axton, buried.

1658, Aug. 20. Theophilus, the son of Everard Buckworth, passenger, was buried.

1660, Nov. 2. Thomas ap John ap Mredith, the Aqua-vitae-wr¹ of Wesbury [*Westbury, co. Salop*], was buried.

1664, Apr. 7. Jane Hughes, widow, late wife of Edward Lloyd of Henfryn, Rhelofnyd [= *Newmrket*], buried.

1664, Apr. 20. Grace Hughes, daughter of Peter Hughes, late of Axton, gentleman, who was wife of John Thomas, of Gwespyr, mariner, buried.

1664(-5), Mar. 19. Mwyndeg, son of "Sir" Robert ffoulkes, of Rhelofnyd, clerk, and Jane his wife, baptized.

1664, Nov. 2. Thomas Edwards of Cro . . . ferrys, co. Carnarvon, gentleman, and Catherine Hughes of Greenfield, co. Flint, married.

"Anno D'n'i 1666. Hereby be it knowne to all, y^t Peter Parrye of Brynglas, in y^e parish of Llan Asaph and County of Flint, for his extravagant and uncivill language to John Hughes of Gwespyr, given publiqly before y^e Congregac'on then and there assembled, did aske God and y^e party offended (whom he called illegitimate) forgivenessse, w^{ch} in memoriall thereof and example to others, y^t they demeane themselves soberly and civilly, was by approbac'on registered by me, Ed'd Broughall, Clerke, Curate of Llanasaph."

1664, June 2. Robert ffoulkes of Rhelofnyd, clerk, and Jane Hughes, of Gwesbyr, married.

¹ A dealer in the cordial, "aqua vitæ" or "aquavity", made from beer.

1707, July 16. Edward Hughes of Bagillt, gentleman, grants permission to a schoolmaster to sit in his pew, in his absence.

1675, July 18. Simon, *daughter* of Henry Hughes of Gronant, and Jane Simonds his wife, baptized.

1675, Oct. 9. Thomas, base son of Thomas Hughes of Axton, mariner, and Catherine Roberts his concubine, baptized.

There are transcripts in the Diocesan Registry, St. Asaph, for the following years:—1663 to 1665, 1667, 1668, 1670 to 1673, 1675, 1677, 1679 to 1682, 1684 to 1695, 1698 to 1700, 1702 to 1704, 1708 to 1710, *et seq.*

"1668-9. Henricus filius Edvardi Parry de Trelogan et Margaretæ Hughes uxoris ejus baptizatus fuit 26^o die Januarii.

"1670. Robertus filius Edvardi Parry de Trelogan et Margaretæ Hughes uxoris ejus baptizatus fuit 25^o Aprilis.

"1677. Ellena filia Petri Parry de Trelogan et Gwervillæ Hughes uxoris ejus baptizata fuit 21^o Aprilis.

"1681. Mwyndegus filius Hugonis Edwards de Garth, Picton et Catherinae Hughes uxoris ejus baptizatus fuit ultimo Maii.

"1681. Maria filia Thomas Roberts de Picton et Janæ Hughes uxoris ejus baptizata fuit 5^o Junii.

"1681. Johannes filius Johannis Griffith de Axton et Gweniffidæ Hughes uxoris ejus baptizatus fuit eodem die.

"1681. Anna et Elizabetha filiae gemellæ Hugonis David de Picton et Dorotheæ Hughes uxoris ejus bapt' fuere 25^o Septembris.

"1684. Maria filia Hugonis David de Picton navitæ et Dorotheæ Hughes ejus uxoris bapt'a 1^{mo} Maii.

"1684. Thomas Parry et Jana Hughes de Picton matrimonio juncti fuere 13^{tio} die Septembris.

"1685. Ellis Jones de Gwesp' et Jana Hughes de Picton connubio juncti sunt 1^o Maii.

"1686. Robertus Davies de Gwesp' et Maria Hughes de Picton matr' &c. 19 Octobris.

"1686. Gulielmus Parry et Maria Hughes de Gronant nupti sunt 29 Januarii.

"1690. Thomas filius illegitimat' Thomæ Hughes de Trelofnyd et Kathrina Cadwalad'r de Axton nat' et bapt' 28^o Martii.

"1699. Johannes Griffith de Gronant et Ellenora Hughes de Picton matrimonio conjuncti fuere 26^o Junii.

"1700. Johannes Hughes et Magdalena Jones de Gwespyr ut dicunt tunc conjuncti apud Hollywell 21 May.

"1709. Johannes Roberts et Jana Hughes matrimonio conjuncti 11'o Augusti.

"1710. Johannes Conway et Maria Hughes de Gwesbyr matrimonio conjuncti 29'o Octobris.

"1710. Edwardus Davies et Maria Hughes de Gronant matrimonio conjuncti 3'o Novembris."

Jeffrey Moulding of Bron yr whylfa, St. Asaph, gentleman, Notary Public practising in the Bishop's Court, married a lady of this parish, and they were both living in Queen Anne's reign. Mrs. Moulding's brother, Thomas Edwards of Llanasa, was living in 1707 as the father of the following children :—(1) Jeffrey Edwards of Gwaenyscor, "in the parish of Llanhasaph," who died a bachelor in 1707-8; (2) David Edwards; (3) Moyn-deg Edwards of Gwespyr, gentleman, who died at the end of 1711, leaving a widow, Catherine Jones, the daughter of John Rogers, gentleman; and an only daughter, Hester.

Mrs. Moulding had a sister Ellin verch Richard, who succeeded in 1712 to lands in the townships of Picton, and Axton in this parish, and of Tre'rcastell in the parish of Dyserth, on the death of her husband, Peter Hughes of Bryn in Gwespyr, in this parish, gentleman. They had two children—(1) Margaret, married in December 1697 to John Browne of Gronant, mariner, by whom she had issue Andrew; and (2) Anne, wife of Pierse (*Piers*) Brown of Picton, yeoman, by whom she had issue Elizabeth Brown. Mr. Jeffrey Moulding and Edward Ellis of Lees, in the parish of Meliden, gentleman, were trustees for Ellin verch Richard, in 1712.

The will of Hugh Jones of Maes Axton, in this parish, dated 17th August 1676, and proved at St. Asaph, 19th June 1678, is sealed with *a chevron . . . between three roses . . . barbed and seeded . . . in the centre chief point a crescent for cadency*. His widow, Margaret verch Thomas, died at Gwespyr, and her will (dated 22nd January 1704-5) was proved 29th

March, 1707. They had issue five sons and two daughters :—(1) John Hughes, of Liverpool, who had a youngest son, Thomas Hughes ; (2) Andrew Hughes, of Kelstan, who married and had, with other issue, a youngest son, Peter Hughes ; (3) Thomas Hughes ; (4) Edward Hughes ; (5) Peter Hughes, of Llan, in this parish, whose daughter, Margaret Hughes, was living there in 1705 ; (1) Mary, Mrs. Whitley, of Shotton, whose daughters, Ann and Catherine Whitley, were the executrixes to their maternal grandmother, Margaret verch Thomas ; and (2) Catherine Hughes of Llŷgan, who married and had issue Hannah and Dorothy, both living with their mother in 1705.

Leonard Browne, of Axton, who died before 16th May, 1685, in the lifetime of his mother, Elizabeth Hughes, otherwise Browne, of Axton, widow, had married and left issue John, Thomas, Hugh, Andrew, Katherine, Margaret and Grace, all called by the surname of Browne.

Foulke ap Hugh of Gwespyr, died in this parish in 1663, leaving a widow, Margaret Jones, two brothers, William ap Hugh and Lewis ap Hugh, and a sister, Mrs. Williams, the mother of Foulke Williams, Elizabeth and Ellin.

The following abstracts of Marriage Licence Bonds are from the St. Asaph Registry :—

2nd Feb., 1698. Ralph Bostock, of Llanasa, gardener, bachelor, and Mary Hughes, of Llanasa, spinster.

15th Feb., 1698-9. John Browne, of Llanasa, joiner, and Elizabeth Hughes, of Llanasa, spinster.

The Rev. David Maurice, D.D., was Vicar of Llanasa between 1667 and 1679, and his signature occurs on the Register Rolls.

The Manor or Lordship of Picton with Axton is held by Sir Pyers William Mostyn, of Talacre, Baronet. I have not yet found the early Court Rolls.

Reviews and Notices of Books.

"THE DESCRIPTION OF PENBROKESHIRE", by GEORGE OWEN of Henllys, Lord of Kemes. Edited, with Notes and Appendix, by HENRY OWEN, B.C.L. London: C. J. Clark. 1892. Part I. Cymmrodorion Record Series, No. I. 8vo., pp. 286. Price 21s., with Part II.

MR. HENRY OWEN'S annotated edition of *The Description of Penbrokeshire*, by George Owen, of Henllys, Lord of Kemes, will prove a boon not only to West Welshmen, topographers, and ethnologists, but to that much more numerous section of society who are lovers of Elizabethan literature. This quaint author has been most unduly neglected. He was born at the Manor House of Henllys, North Pembrokeshire, in 1552, and died there in 1613. George Owen traced his pedigree on the spindle side back to the old filibuster Martin de Turribus, who, in the days of the Red King, carved out for himself a "Lordshippe of the March", which, however, seems in time to have been so overshadowed by the great earldom of Pembroke, that the Lords of Kemes were unable to maintain their independence though they fought fiercely for their rights. Our author himself was in constant conflict with the Council of the Marches as to his rights of wardship and imprisonment. Commissions sat in Newport, Pembrokeshire, in 1588 and 1599 to take evidence on the subject, and the Lord of Kemes was at one time placed under arrest in his own Castle of Newport.

But though shorn of its powers the Lordship of Kemes still exists, and the 24th lord, Sir Martine Owen Lloyd, enjoys the unique privilege of selecting a fit and proper person to serve as mayor of the ancient borough of Newport.

There is no record of the place of our author's education, and in truth but little is known of his life.

Mr. Henry Owen points out that during the wonderful Elizabethan era the revival of learning had extended in a marked degree to Wales, there were statesmen like Sir John Perrot and Sir Edward Carns, soldiers like Sir Gelly Meyrick (and he might have added Sir Gelly's master, Robert Devereux, 2nd Earl of Essex, who was born and bred at Lamphey near Pembroke), merchant princes like Sir Hugh Myddleton and Sir Richard Clough, and lawyers like Sir William Jones, Lord Chief Justice of Ireland. Among ecclesiastics were John Williams, Dean of Westminster and Archbishop of York, Hugh Price, founder of Jesus College, Oxford, William Morgan and Richard Davies, translators, to say nothing of John Perry Martin (Marprelate). In the various departments of literature are to be found the famous names of Edward, Lord of Cherbury, and his brother George Herbert, James Howell, Humphrey Lhwyd, David

Powell, Sir John Price, Sir John Gwyn, William Salisbury, John Owen, the epigrammatist, and Robert Vaughan, of Hengwrt. These worthies, without exception, were either Englishmen or Welshmen who had enjoyed the advantages of an English education, so it is, perhaps, not assuming too much if we take it for granted that George Owen was also educated in England.

It is scarcely possible to believe that he could have acquired such a command of English current literature and classical lore in a remote district like Kemes, even under the tutelage of his venerable father. For Kemes then, as now, was in the Welsheries of Pembroke-shire, and what sort of English the untravelled Elizabethan Welshman used we may study in the writings of Lewis Dwnn, herald and poet, of Bettws Cydwain, Montgomeryshire. In this marvellous tongue, "Dus tus o pies an Corwen," stands for Justice of the Peace and Quorum, "Mikar" takes the place of Vicar, "Domas" of Thomas, "Macivr" means Mayor, and M.D. is rendered "Doctor o Ffussig". Such was not the language used by our George Owen, whose wording is always clear, to the point, and redolent of the Elizabethan period, while his matter sparkles now and again with good-natured humour and happy comparison. The author's history and geology is naturally faulty, being that of the period in which he lived; but what is of much more importance to his readers, he brings Elizabethan Pembroke-shire before them; in his pages we can almost see those "three thowsand yonge people brought up contynuallye in hearing of cattle within this shere, who are putt to this idell education, when they are first come to be ten or twelve yeares of age, and turned to the open fieldes to followe their cattle, when they are forced to endure the heate of the sunne in his greatest extremitie, to parch and burne their faces, handes, leggs, feet and breastes in such sorte as they seeme more like tawney Moores than people of this lande, and then with the coulde, frost, snowe, hayle, raine, and winde, they are soe tormented, haneing the skine of their leggs, handes, face and feete all in chinks and chappes (lyke chinkes of an elephante, wherewith he is wonte to take the flies that come thither to sucke his bloude), the poore soules they may well hold opynion with the papistes that there is a purgatorye, and beinge thus tanned with the heate of the sunne, and dried upp with the heate and cold, as the fishermen doe the stocke fishe (coal fish) in the froste, and poore Johnns (hake) with the sommer's heate."

"Comon sorte of people of the countrey, beinge the greatest number, and not of the gentlemen, servin men, or townsmen, I finde to be verye mean and simple, short of growth, broad and shrubbye, unacceptable in sight for their personal service howsoever they prove in action, when they are put to yt, soe that of all the countreys of Wales I finde and speake by experience Penbrokshire to be the worst manred" (the state of being a man, in the sense of vassal,—compare "kinred", the old form of kindred), "and hardest to finde personable and serviceable men, soe that lieutenantes and

comissioners for musters, are more toyled in seeking 30 or 40 personable men than their neighbour shires are to find 100."

"The gentlemen, serving men and townsmen of this countrey are not so unserviceable but very personable, comely and tall men, which conformith my former assertion, that the hard labour, parchinge of the sunne, and starveinge with the cold is a cheefe cause of the unseemliness of the comon people of the countrey."

This unseemliness, at all events, did not arise from poor living, for "in one thinge these our fleminges have altered their stomackes from the rest over the sea, for in that excesse with which the Dutchmen are taxed, for drinkinge are then their kinsmen for excessive eatinge, for of custome at certaine seasons and labors they will hane fyve meales a daie, and if you will bestowe the sixt on them they will accept of it verie kindly, and if they be but a little intreated they will bestowe labour on the seaventhe meal." And very substantial was the provision of which the said meals consisted,—“Beefe, mutton, pigge, goose, lambe, veale, and kydd, which usually the poorest husband man doth daylye feede on.”

Nor was the country deficient in liquor, for “the Irishe people here doe use their countrey trade in makeinge of aquavitie in greate abundance, which they carrye to be sould abroade the countrey on horse backs, and other wise, so that weekly you may be suer to have aquavitie to be sold at your dore, and by meanes thereof it is growne to be an usual drinke in most men’s houses insteade of wyne, some of them makinge exceedinge goode and sold better cheape than in any parte of England or Ireland, for I have drunke as goode as some Rosa solis made by them and this sold usually for xvij^d a quarte, but comonly you shall have verie good for x^d or xij^d the quarte, which is better cheape than ever I could buye the like in anye parte of Englande.”

Our author was sadly exercised by an incursion of these Irish whiskey makers; so numerous had they become in his time, “that in everye village you shall find the thirde, fourth or fift householder an Irishman, and nowe of late they swarm more than in tymes past by reason of these late warres in Ireland.” Probably these unhappy folks were descendents of Pembroke-shire men who, in former days, had passed over St. George’s Channel. Owen declares that in some villages the parson was the only individual who did not hail from Ireland; if this tale be true, what had become of the former inhabitants?

In the 16th century Pembroke-shire was a corn country, “being more apt for tilling than for breede”; the reverse is now the case. The stock breeders were then mostly Welsh. The wool was poor, realizing from eight to ten shillings the stone of 17 lb. Fishing was an important industry, but only such fish as would bear carriage proved of value; these were herrings and oysters.

Coal was shipped to Ireland and France; oddly enough, the mixture of clay and coal dust known as “balls” was not then in use as fuel.

The chapter on land measure is very interesting, for in Pembroke-

shire the pole differed in almost every hundred, varying from nine to twelve feet; from the measure you might estimate the value of the soil: the longer the pole the worse the land. The Pembrokeshire acre nominally equalled four English acres, but as it was measured by the varying pole, the acre likewise varied. The weaving trade had wholly disappeared. The chapters on administration of law and conveyance of land will repay careful consideration.

George Owen says little about the Church, though in his life the pendulum had swung from Protestant to Catholic, and then back to Protestant. In describing the islands known as the Bishop and Clerks, off St. David's, he indulges in a small joke at the expense of the non-resident dignitaries. "The Bishop and those his clerkes preach deadly doctrine to their winter audience, and are commendable in nothing but for their good residence."

Mr. Henry Owen has taken his text from the author's autograph in the British Museum, Harleian MS. 6250, and he guarantees "that with due allowance for all things human, it is an exact and faithful transcript." In 1795 Richard Fenton printed the chapter describing the game of knappan, in the first vol. of the *Cambrian Register*, and in the following year sent the remainder of *The Description of Pembrokeshire* to the same magazine, but in a very mangled condition, large portions being avowedly reserved for future publication. Fenton followed a copy now lost, which had belonged to (and was probably transcribed by) his, Fenton's, great-grandfather, John Lewis of Manorowen, and which differs in numberless points of detail from the autograph in the British Museum.

During the last hundred years various individuals have proposed to publish a faithful copy of *The Description of Pembrokeshire* but it has been reserved for Mr. H. Owen to carry those proposals into effect.

A proverb recommends us not to look a gift-horse in the mouth, and this volume is a free gift to the members of the Honourable Society of Cymmrodorion: but we must admit its mouth will bear very close inspection.

John Lewis' copy, or rather Richard Fenton's transcript of it, differs, in essentials as well as details, from the autograph, in points important to genealogists and topographers. For instance, we find on page 50 of the new edition a long list of the commissioners who divided Wales into shires, 28 Henry VIII, which is omitted by Fenton.

In the list of woods it is noticeable that in several instances Owen gives names as they are now pronounced, whereas Lewis or Fenton gives a different rendering; the former giving Boulston, Throstwood, and Ramsbush, whereas the latter render these place-names Bulston, Throstwood, and Peimsbush.

Mr. Owen's notes err, if it can be called an error, on the right side; he is almost too elaborate, every word or expression which might puzzle the veriest tyro is explained, and slips are very few and very unimportant. On page 262, Henllan, the old home of the

Whites of Tenby, is identified with a house in Lampeter Velfry parish, now the property of the Bishop of Llandaff, whereas the ruins of White's house are in Castlemartin Hundred; half was between Rhoscrowther and Pwllcroghan. Mr. Owen has received valuable aid from Mr. Egerton Phillimore, the editor of *Y Cymmrodor*, whose notes are signed "P.", and to both are due the thanks of every man who takes an intelligent interest in the Principality; and these thanks may take the form of gratitude for favours to come, as Mr. Owen promises us a second volume of fragments written by his namesake George, the Lord of Kemes.

Amongst the Marquess of Bute's London collection of books and MSS. is a copy of Harleian 6250. It is in George Owen's handwriting, and contains many minor corrections of the fair copy in the British Museum that has been taken by Mr. Henry Owen for his text. No mention is made of this second and revised copy by the present Editor in his admirable Preface, and it would appear that its existence was unknown to him. This is unfortunate, as a collation of both would probably have helped in the elucidation of the few obscurities of Harl. 6250.

We understand from a member of our Association, who, by the courtesy of Lord Bute's librarian, Mr. Godwin, has had the opportunity of cursorily examining his Lordship's copy, that it probably represents the author's original draft of the *Description*. At the end of the "First Booke" (which practically terminates the MS., the second book never having been written) is the following, "Script. 28 Maii 1603". The Harleian has "Finis 18 Maii 1603". It is hardly possible that a second copy of so lengthy a MS. could have been written in ten days, so that the discrepancy in the date is probably the result of an error. The British Museum MS. is written most carefully, and has the appearance of having been fairly copied from an earlier and rougher original. If this conjecture is correct, the 18th May 1603 would represent the date upon which the work (though not that example of it) was completed, and the 18th May may have been erroneously entered instead of the 28th. The Bute MS. also bears on the same page the date "25 August 1603". These memoranda are in the handwriting of George Owen, but at the foot of the same page, in another hand, is "John Owen. Evagrias Saunders de Kirlhedin in Count. Carmarthen, gent." This John Owen has also written his name at the commencement.

The pagination is not the same as that of the Museum MS., but the order of the chapters is exactly preserved. The transcript was, however, not slavishly performed, the spelling being varied, e.g., "cittie" appears in the Bute copy as "cytye" or "cyty", etc.

At a later period the author carefully revised his original (i.e., the Bute) MS., inserting therein innumerable corrections, but he did not alter the fairly made transcript, now Harleian 6250, if it was then in his possession. There are no less than a dozen alterations in the few lines produced by Mr. Henry Owen as a facsimile of the author's handwriting, and a careful collation of the whole MS.

would probably discover many more.¹ So handsome is the present volume, and so perfectly has the printing been executed, that it is especially to be regretted the opportunity for such collation has been lost.

SIX MONTHS IN THE APENNINES; OR, A PILGRIMAGE IN SEARCH OF VESTIGES OF THE IRISH SAINTS IN ITALY. By MARGARET STOKES. Small 4to., pp. 313, with 93 illustrations. George Bell and Sons, London, 1892. Price 15s. net.

Judging from the short title which appears on the corner of Miss Margaret Stokes' latest contribution to the archæological literature of Ireland, one would be led to expect that it was an ordinary book of travels, of no more interest to the serious student than the account of Miss Muriel Dowie's so-called adventures in the Carpathians. Let us, therefore, at once remove the false impression thus created by explaining that Miss Stokes visited Italy with the definite purpose of following the track of the early Irish missionaries on the Continent, in order to collect every vestige of information that could be gathered with regard to them, by investigating the localities where their principal monasteries were founded. Miss Stokes also says in her preface, "My object in undertaking this work is quite as much to find a clue to the origins of Irish art, and to discover the reason for the development of certain styles in Ireland, as to search for the material remains, the personal relics, and other memorials of men we are proud to own as countrymen." How well Miss Stokes succeeded in attaining the objects she set before her when starting, will be apparent to all who may be tempted to read her delightful narrative.

The book takes the form of letters, interspersed with lives of Saints in a way which is occasionally rather irritating. We should have infinitely preferred that the learned authoress should have given us more of her own personal experiences and less of the history of Irish Saints, compiled from sources of varying degrees of authenticity.

The introductory letter opens with a discussion on the origin of Christian art in Great Britain and Ireland, a subject of much interest to Welsh archæologists, who would gladly learn something definite as to the relation of the ornament on their crosses to that found in Ireland and on the Continent. It is somewhat disappointing, therefore, not to be told more on a matter with regard to which we are so much in need of enlightenment. Miss Stokes confines

¹ On the last folio but one (p. 281 of the printed edition) the year 1857 is spoken of as a year of great scarcity. When revising his rough copy the author altered this to 1588, but afterwards restored it to 1587.

herself to giving descriptions and illustrations (borrowed from Raffaele Cattaneo's excellent work on early Italian architecture) of some of the best known examples of sculptured interlaced work in Rome and elsewhere; finally summing up her conclusions in the following rather guarded paragraph:—

"I venture to hope that this visit to Bobio has not been fruitless, and that the results may cast light on certain questions relating to the origins of art in the British Islands. The idea that the interlaced work which characterised the early Christian art of these islands originated here, and was carried hence by our early pilgrims and missionaries of the Scotie Church, may be for ever abandoned. Certain varieties of such designs were developed in Ireland, as already stated, and if they were to appear in any part of the continent, as has been observed by Canon Browne in writing to me on the subject, it would be on the tombs of the founders of the Irish monasteries on the Continent, such as I now lay before you. But these varieties do not appear on the tombs of Columban and his followers at Bobio. The interlacings on these marbles are in no way different from those which overspread Italy in the period of the Lombardic Romanesque architecture before the sixth and seventh centuries. It would be difficult to prove that any such designs prevailed in Ireland before the seventh century. They are not found on pre-Christian remains in that country, although they are in Italy. They appear to have been gradually introduced into Ireland along with Christianity at a time when this style still lingered in the South of Europe."

When Miss Stokes visited Bobio she took rubbings of the sculptured slabs on the tombs of Bishop Attala (successor of St. Columban), of Cumman, of Congal, and of the followers of St. Columban, all of which are illustrated. The ornament on these slabs consists almost entirely of interlaced-work, but of a kind that a practised eye would never for one moment confound with that on the Irish or Welsh crosses. Most of the uncertainty which has hitherto existed with regard to the origin of Celtic art has been due to the fact that the uninitiated seem to be unable to grasp the idea that interlaced-work by itself is not sufficient to constitute the peculiar style of decoration. It is only when interlaced-work of a particular description is combined with key-patterns, spirals, and zoöomorphic designs, arranged in panels in a special way, that the desired effect is produced. No one has attempted to show that such a combination of elements is to be found anywhere abroad, or that it was not first invented in Ireland. Very possibly the Italo-Byzantine interlaced-work was introduced into Ireland from Italy at a time when there was constant intercourse between the Christian communities of both countries; or, what is more probable, it spread gradually from Italy to Gaul, and thence to Great Britain and Ireland, becoming modified in varying degrees according to the artistic capacity of the peoples amongst whom this kind of decoration found favour. Interlaced-work was thus a common form of orna-

ment throughout Europe from the 7th to the 11th century, but it was much more highly developed in Ireland and Scotland than elsewhere, and used in combination with other decorative elements of native origin, so as to transform Italo-Byzantine art into Celto-Byzantine art.

The late Prof. E. A. Freeman succeeded in showing that the Irish and Saxon styles of architecture were merely local varieties of the Byzantine style, and the same may be said of the arts of illumination and sculpture in Great Britain before the Norman Conquest.

The high pitch of perfection to which the Irish illuminators and sculptors carried the practice of ornamental design no doubt produced a reaction upon the art of the neighbouring countries, that is easily traceable in the Saxon and Carlovingian MSS., and perhaps in some of the crosses in Scotland, Wales, and Northumbria. This Irish influence, however, certainly did not extend beyond the north of France, and none of the Italian interlaced-work exhibits any evidence of its effect either in the improvement of the patterns æsthetically, or in their combination with native Irish forms of ornament, such as the divergent spiral.

Miss Stokes' visit to Italy has convinced her that the views she seems to have advocated in her previous writings with regard to the Irish origin of the interlaced-work abroad is now quite untenable.

In making her journey in search of the existing memorials of Irish Saints in Italy, the authoress seems to have taken them in chronological order, beginning with a quest after the relics of St. Finnian of Moville (A.D. 500 to 588), at Lucca, and ending with a pilgrimage to the shrines of Donatus, Bishop of Fiesole (A.D. 824 to 874) and Brigid, Patroness of S. Martino a lo Baco (A.D. 875 to 885).

As might be expected, many of the excursions led the explorer far away from the beaten track of the ordinary tourist, following the roaring mountain torrents right up to their sources in the very heart of the Apennines. Here, in the most lonely and inaccessible situations, were to be found the anchorite cells, in caves of the rock, which have their counterparts in Egypt, in Syria, in Ireland, and in Scotland. Amidst such associations and such scenery, is it to be wondered that we find Miss Stokes instituting comparisons between the natural beauties of Italy and those of her native land?

Of all the traces which the early Irish Saints have left behind them abroad, none is so striking as the moral effect produced on the minds of the people amongst whom they worked; for even now, after the lapse of more than a thousand years, the names of S. Frediano and S. Columbano are held in as great veneration as ever. Countless churches are dedicated in their honour, their relics still work wonders, and their miracles have left their impress on the sacred art of the country.

Notwithstanding this, it is rather disappointing to find that so few vestiges remain of buildings, monuments, or other objects of contemporary date with the Saints themselves. With regard to the

buildings, there is nothing to differentiate the churches dedicated to Irish Saints in Italy from those that are not thus connected with these early Christian missionaries. Probably the hermitages in the recesses of the mountains, such as the one at Rupe Cavo, on Monte Pisano, and the Cave of St. Columban at La Spanna, near Bobio, are the earliest sites connected with the Irish Saints. The churches dedicated to them do not date back beyond the 11th or 12th century. Again, the evidence as to the age and authenticity of their tombs is not always of the most satisfactory nature. For instance, St. Finnian (or Frediano), according to Irish tradition, is believed to have returned to his native land to die. Nevertheless, this did not prevent the ecclesiastics of Lucca from discovering his burial-place in their Cathedral of San Frediano, in a miraculous manner, during the reign of Charlemagne, nor deter them from recording the truth of the miracle by an inscription. The supposed tomb of St. Frediano was a stone sarcophagus ornamented with pagan bas-reliefs of the classical period, and even this is now lost.

By far the most interesting tombs of Irish Saints in Italy visited by Miss Stokes are those in the crypt of the Church of San Columban at Bobio. Some of the tombs are marked by the slabs bearing interlaced-work already referred to—"but these last mentioned monuments are not *bona fide*. They were all made from the ancient ambone of the old church; and although the bones of the Saints, which originally rested beneath the wall on which they are fixed, were no doubt carefully laid into these receptacles, yet these marble fragments of the ruined pulpit were only thus utilised in 1480. One cannot but be thankful that these fine fragments are preserved in any form. They are striking examples of the interlaced-work which we have already associated with the native art of our country."

Of the original inscription belonging to the tomb of St. Columban a mere fragment remains, and it is now used as a bracket of the sarcophagus of Cummian. So few of the words are left that it is hardly possible to guess even at the reading of the whole, but the letters are of very early date. The present tomb of St. Columban was erected, in place of the older one, by Abbot Gian Antonio of Pavia, in 1480. It is a sarcophagus, decorated with five panels of sculpture illustrating the following episodes in the life of the Saint: (1) he tames a bear; (2) he writes his rule; (3) he receives the hydria; (4) he casts out devils; and (5) he dedicates his monastery. An inscription on the open pages of a book on the first panel shows that these remarkable bas-reliefs were executed by Master Joannes de Patruarcis of Milan, in 1480, an artist who was also engaged on the works carried on in Milan Cathedral A.D. 1465-66. The design of the sculpture is somewhat archaic in style, and the whole of the subjects illustrated are extremely interesting as showing that the events in the life of the Saint were perfectly familiar to the inhabitants of Bobio in the 15th century.

By far the most valuable relic in the crypt of St. Columban's

Church at Bobio, however, is the inscribed sepulchral slab of St. Cumman, Bishop in Scotia and monk in Bobio (A.D. 726 to 730). Padre Remondini justly calls this "the most precious inscription in all Bobio". It is of the 8th century, and states that the body of Lord Cumman, Bishop, was deposited here on the XIV Kalends of September; that whilst alive he spent four Olympiads and the compass of one year at Bobio, serving the Rule of the Venerable Columbanus in watching, fasting, unceasing, sedulous prayings; that the years of his life were ninety and one lustrum and four months; that the monument was erected by King Liutprand (of Lombardy, A.D. 712 to 735); and that it was made by Master John.

With this, the most interesting historical memorial of the early Irish Saints in Italy, we must leave Miss Stokes' extremely fascinating volume, hoping that those who cannot actually follow her footsteps abroad will at least do so mentally whilst reading the graphic pages of her charming narrative.

THE GILD MERCHANT: A Contribution to British Municipal History. By CHARLES GROSS, Ph.D., Instructor in History, Harvard University. Oxford: Clarendon Press, 1890. 2 vols.

THE INFLUENCE AND DEVELOPMENT OF ENGLISH GILDS, as illustrated by the History of the Craft Gilds of Shrewsbury. By F. A. HIBBERT, B.A. (Thirlwall Dissertation, 1891). Cambridge: University Press, 1891.

In the charters granted to mediæval towns the provision most common to all is one creating a gild mercatory within the nascent municipality. The privilege was expressed in terms that varied slightly, but the following may be regarded as about the simplest yet most comprehensive form adopted by the Crown in the cases where the towns were under its direct control: "Sciatis nos concessisse et hac carta nostra confirmasse Burgensibus nostris de—omnes libertates subscriptas, videlicet, quod habeant Gildam mercatorium cum hansa et aliis consuetudinibus et libertatibus ad Gildam illam pertinentibus, et quod nullus qui non sit de gilda illa mercandisam aliquam faciat in Burgo predicto vel in suburbio ejusdem nisi de voluntate eorundem Burgensium."

The history of the Merchant Gilds—their connection with the municipalities within which they were established, and their gradual absorption of municipal functions, so that in most instances it is difficult to draw a line of demarcation between gild and municipality—this is the scope of Dr. Gross's work. The conclusions at which he has arrived, and the enormous mass of material he has gathered together, have been adopted and made use of by Mr. Hibbert, who has judiciously utilised both in his minute examination of the working of the gild system within the borough of Shrewsbury.

To Welsh antiquaries the questions as to the origin of the Gild

Merchant—whether it is in direct succession to the Roman *collegia*, whether it is a development of the Anglo-Saxon *frith-gild*, or whether it is an importation or creation of the post-Norman period—are of only secondary importance. There was nothing in Welsh polity that operated towards the establishment of such an institution, because there were no towns, in the ordinary sense of the term, in Wales, except those founded by English influence upon the English pattern. It is, therefore, those portions of Dr. Gross's work that deal with the rise and development of burghal life, and with the action within the burgh of the Merchant Gild, that are instructive to a Cambrian antiquary.

The appendix entitled "The Affiliation of Mediæval Boroughs" is of especial interest, as bringing out with clearness a peculiar feature of municipal constitutions not fully recognised by preceding writers. Dr. Gross explains it thus:—

"When a prosperous village or a newly-founded town wished to secure the franchises of a free borough, or when a borough sought an extension of its liberties, it was natural for the community to look for a model among its more privileged and flourishing neighbours. The innate tendency of the human mind to turn to account the experiences of others would have been a sufficient motive for such action; but the need of a reliable precedent of this kind was especially felt in an age when even the magistrates of most towns were unskilled in law, and when king and baron were ever ready to nullify chartered rights, the one by a quibbling '*quo warranto*', the other by evasions and encroachments. . . . The townsmen having selected a borough as an exemplar, offered a fine to their lord in return for a grant of its privileges. Thus, in 1199, Gloucester gave the king two hundred marks that it might have the liberties of Winchester; in 1204 Derby offered sixty marks for a charter like that of Nottingham. If the petitioners found a favourable hearing, they received a charter containing some such clause as the following: '*Sciatis nos concessisse . . . burgensibus nostris de Derby omnes illas liberas consuetudines quas burgenses nostri de Nottingham habent*,' etc. In this particular case the customs ('*consuetudines*'), or at least the more important ones, are specified in the charter; but they are frequently omitted. Sometimes they are enumerated without any intimation that they are those of another town. . . . Thus, the phenomenon of affiliation will often explain certain remarkable resemblances existing between charters of different boroughs. A town could have two or more models at the same time, or could change from one to another. . . . Not infrequently a daughter town itself became an exemplar for others, these in turn serving as precedents for a fourth group. Sometimes only particular institutions or customs of the mother town were granted, as, for example, her markets, fairs, gilds, or courts, etc." (pp. 242—244).

We make no apology for extracting the following from Dr. Gross's list of affiliated boroughs, as it will be of value to those interested in the rise and progress of Welsh municipal institutions.

"BRISTOL.

BRISTOL	{ Cardigan (1249)		
	Ellesmere (Hen. III)		
	Hereford (1215)		
	Rhuddlan (1278)		
	Shrewsbury (1209)	{ Oswestry (1398)	{ Ruyton (1308-9)
HEREFORD	Beaumaris (1296)		
	Brecon (4 Edw. I)		
	Builth (1278)		
	Cardiff (1341)	{ Llantrisant (1346)	
		{ Neath (1359)	
	Carmarthen	{ Cardigan (1249)	{ Lampeter (1302)
		{ Laugharne [1300]	
	Carnarvon (1284)	{ Bala (1324)	
	Conway (1284)	{ Caerwys (1290)	
	Criccieth (1284)		
	Denbigh (1333)		
	Harlech (1284)		
	Haverfordwest [Henry III]		
	Llanfyllin (Edw. II)		
	Montgomery (1227)	{ Aberystwith (1277)	
	Newtown [Hen. VI]		
	Rhuddlan (1278)		
	Welshpool [Edw. I]		
RHUDDLAN	{ Caergwrle (1351)		
	{ Caerwys (1290)		
	{ Denbigh (1333)		
	{ Flint (1284)		
	Newborough (1303)	{ Cardigan (1249)	{ Lampeter
		{ Nevin (1343-76)	{ (1332)
		{ Pwllheli (1355)	
	{ Overton (1291-2)		

"Thus England" (continues Dr. Gross), "may be divided into regions, each having a municipal centre, from which law and liberty radiated in all directions—a division that constitutes the basis for a more natural and organic classification of mediæval boroughs than any now in vogue. We must not, however, picture to ourselves a monotonous uniformity of constitution in the towns of a given region. They did not merge their identity in that of the parent community so as to become mere duplicates of the same. The framework of their constitution, and especially criteria in legal procedure, were borrowed from the parent town; but local peculiarities—certain immemorial usages and later accretions to the mother stock—gave to each borough an individuality of its own" (p. 257).

Why Hereford, rather than Shrewsbury, should have become the

fountain head of Welsh municipal life is not difficult of explanation. Hereford obtained an earlier start than Shrewsbury, and its development was in the direction of commerce, whilst Shrewsbury was more military in character. This was plainly the case at the date of the Doomsday Survey, and continued so for many centuries. Rhuddlan had already modelled itself upon the pattern of Hereford, though I cannot agree with Dr. Gross that this had taken place in Anglo-Saxon times. The history of Rhuddlan, as a borough, commences with the foundation of Robert of Rhuddlan's Castle, and it was probably his influential Norman connections, as well as the desirability of having a strong settlement on the Welsh border, that led to the concession of the advanced customs of Hereford. There is specific reference to this relationship in the first charter issued to Rhuddlan,¹ and it continued in popular remembrance. Several officials examined before the Commission of 1280 speak of it. Nevertheless, appeals to the liberties of Hereford must have been unnecessary in view of the comprehensive charters granted to Rhuddlan and the other Royal towns established in North Wales after the conquest of 1284. Of the history of these towns and the development of their constitutions we know very little. The municipal archives have been dissipated or destroyed, and there is little hope that enough has been spared to permit of the reconstruction of Welsh burghal life in the Middle Ages. It is, however, probable that the burgesses in these favoured towns proceeded to put into operation the clause granting them a Merchant Gild, in the same way as did the burgesses of Ipswich, namely, by appointing a body to regulate and protect local trade. The chief officer of the Merchant Gild was the alderman. Now, not one of the charters of

¹ 6th Edw. I (1278). As this has never been printed, I give it here:—
 “Rex, Archiepiscopis, etc., salutem. Sciatis nos concessisse et hac carta nostra confirmasse Burgensibus nostris de Rothelan in Wallia omnes libertates subscriptas, videlicet, quod habeant Gildam mercatoriam cum hansa et aliis consuetudinibus et libertatibus ad Gildam illam pertinentibus, et quod nullus qui non sit de gilda illa mercandisam aliquam faciat in Burgo predicto vel in suburbio ejusdem nisi de voluntate eorundem Burgensium. Concessimus eciam eisdem Burgensibus et eorum heredibus quod si aliquis natus in prefato Burgo manserit et terram in eo tenuerit, et fuerit in prefata Gilda et hansa, et Loth et Scotch cum eisdem Burgensibus per unum annum et unum diem sine calumpnia deinceps non possit repeti a domino suo, sit in eodem Burgo liber permaneat. Preterea concessimus prefatis Burgensibus nostris de Rothelan et heredibus eorum quod habeant Soch et Sach, thal et theam et Infongenethef. Et quod quieti sint per totam terram nostram de theolonio, Lestagio, Passagio, pontagio, et stallagio, et de Lene et danegeldis et Gaywyte et omnibus aliis consuetudinibus et exactionibus per totam potestatem nostram, tam in Wallia quam in omnibus aliis terris nostris sicut villa nostra de Hereford predictis libertatibus et quietanciis hactenus usa est et gavis. Quare volumus et firmiter precipimus quod prefati Burgenses nostri de Rothelan et heredes eorum habeant Gildam mercatoriam cum hansa et aliis libertatibus et consuetudinibus ad Gildam illam pertinentibus. Et quod habeant omnes libertates et quietancias predictas imperpetuum bene et in pace, libere et quiete, honorifice, plenarie et integre, sicut predictum est, et sicut villa nostra Hereford predictis libertatibus et quietanciis hactenus usa est et gavis. Hiis testibus etc. Data [per manum nostram apud Westmonasterium, iiii^o die Novembris a. r. n. sexto].

the North-Welsh towns mentions this functionary; their chief dignitaries were a mayor (who was also constable of the adjacent castle) and a couple of bailiffs. But when we arrive at a period of which we have a gleam of documentary information, we find at Conway the Gild alderman regarded as one of the town officers, and provisionally occupying the position of mayor (*Arch. Camb.*, 5th Series, vol. vii, p. 226). This was probably what happened in the other boroughs of Wales, though the process of fusion is undiscoverable. The case of Montgomery is interesting. The position fell into English hands at an early date and became the site of a strong castle which soon got into the hands of the Crown. The town obtained a charter in 1227, which, though as comprehensive as any of that period, was nothing like so wide as those of the Edwardian castellated towns. It is believed that at Montgomery the town archives extend back to a very early period; their publication is one of the chief *desiderata* of Welsh antiquaries.

Still more difficult is it to estimate the influence of the Gild Merchant within those municipalities situated upon the domain of a lord-marcher or of a semi-independent Welsh chieftain, which derived their privileges immediately from his grant. We must await the production of further documentary information before we can appreciate the progress of corporate institutions in the Welsh towns of this class.

Some confusion has arisen between the towns of Rhuddlan and Dryslwyn, whereby Dr. Gross has omitted all mention of the latter, and in his index bids us for "Drosselan see Rhuddlan". The confusion seems to have been caused, at any rate in the minds of writers upon Welsh national or municipal history, by an individual who has written in the Customal of Hereford, against the entry recording the grant of the customs of that city to Drusselane, the word "Ruthlan". As the period of this grant was sometime in the reign of Henry II there can be no doubt that Rhuddlan is the place intended. But a century later a little town collected around the castle of Rhys ap Gruffudd in the Vale of Towy, called Dryslwyn, which obtained a full charter of incorporation, including the customs of Hereford. The resemblance of its name to that of the more important North-Wales fortified town has resulted in the loss of its separate identity. A few fragments of its history might be recovered to reward the new-born zeal of our Carmarthenshire members; and as one cannot help wondering why the tiny collection of dwellings around Dryslwyn Castle should have been endowed with a more extended charter than was then possessed by many important towns, it is to be hoped that its history will be taken in hand.

Much documentary material still peacefully reposing in the national repositories, must be brought to light before the history of the Welsh municipalities, or indeed of any one of them, can be written. But the splendid work of Dr. Gross will afford a firm basis for such a structure, and will furnish the inquirer with correct views of the general scope and operations of the most important of municipal institutions.

EDWARD OWEN.

Archaeological Notes and Queries.

GWAUNYSGOR CHURCH: PARTIAL RESTORATION.—The roof of this church was falling into ruins, but the rector, the Rev. William Jones, invited the Venerable Archdeacon Watkin Williams to visit the place, and this gentleman, with his usual munificence, procured the services of a local builder to re-roof the church, and paid the whole costs out of his own pocket. As is generally the case when old buildings are meddled with, it was found that the porch required attention, and this also has been re-slatted. The rector, who appealed to friends of the church for help, received liberal responses to his letters, and he has money in hand sufficient to erect a small vestry on the north side. He intends opening the built up north door, and making that the entrance into the contemplated new vestry. The whole of the church internally is being thoroughly cleaned, but no part of the structure is to be touched otherwise than which has been above mentioned, consequently the features of the old church will remain as they were when the members of the Cambrian Archæological Association visited the district and church a few years ago.

The north side of the church wall has in it only one narrow window, a few inches broad, and the churchyard on that side is unoccupied by the dead, whilst the other three sides seem to be crowded. These were features common to most Welsh churches, but restorations, as they occur, destroy in too many instances peculiarities of this kind. A few years ago the internal arrangements of this church were entirely changed. These were peculiar, and the living remember them. As they constituted a feature which no longer exists, I will describe the church as it was before the present seats were erected.

The old Internal Arrangements of Gwaunysgor Church.—The late rector, the Rev. James Jones, informed me that the nave of the church was empty, and the parishioners brought with them chairs Sunday after Sunday for their use, and took them home with them when the services of the day were ended. The male portion of the congregation occupied the part next the altar, and there were here large stones with initials cut on them—so an aged native woman informed me—for the use of the men, and these stones were the only fixed seats in the whole church. It is needless to say they have all disappeared.

Rushes in the Church.—Up to almost recent times the church was strewn with rushes, and these formed, in some instances, seats and hassocks for the congregation. In an old parish account-book be-

longing to this parish I found entries to this effect almost year after year, thus:—

1834-5	Rushish three times to church	...	...	...	9	0
1837	Rushish	"	"	"	3	0
1899	Rishes to church	...	...	...	3	0

After this date no more entries respecting rushes appear.

Disappearance of a Parish Book.—When I visited the parish in the late rector's time, he informed me of the existence of a parish book, in the possession of the tenant of the farm adjoining the rectory grounds, from which I made the above extracts. The book was procured from the farm for my perusal. This book the present rector knows nothing of, and the widow of the late tenant has left the farm; but if she has the book in her possession, I have no doubt she would give it up to be preserved and kept in the church chest. The sooner it is looked after the better, lest it should be destroyed or lost. The Venerable Archdeacon Watkin Williams went to the trouble and expense of getting a lost register belonging to Cwm church replaced, and I beg to call his attention to the above lost book, hoping he will be instrumental in securing this also.

Corps Bell.—I found this bell in the school-room at Gwannysgor uncared for. I advised the rector to take it under his charge, and he did so, and I hope it will in future be safely kept in the church chest. In the Terrier for 10th August 1816, this bell is thus mentioned:—

"One bell hung upon the belfry, and one small hand bell."

In many Terriers in the diocese of St. Asaph bells of this kind are mentioned and described thus; at Rhuddlan there was one. It is alluded to in these words:—

"One small bell, and another small corps bell."

Also in the Rural Dean's report on Llangar Church, made to the Bishop of St. Asaph, February 19th, 1729-30, among the church property there is mentioned a small handbell, the use of which is specified:—

"They have a hanging bell, and a hand bell for funerals."

All these curious remains of former customs ought to be preserved, and I venture to call the attention of our Church authorities to their existence and neglect.

ELIAS OWEN.

THE BLACK BOOK OF ST. DAVID'S.—This MS., referred to on p. 255 of the present volume, was purchased by the British Museum at Messrs. Puttick's sale, held March 2, 1892. It is called "Extent of Possessions of the See of St. David's. Copy, 15th Cent." The press-mark is Add. 34,135. It is 4to. size, containing 65 folios.

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Evans, David, Esq.	Ffrwdgrech, Brecon
*Hay, George, Esq.	The Walton, Brecon
Hughes, Rev. Joseph, B.D.	Rectory, Cwmdru, Crickhowell
Powel, Hugh Powel, Esq.	Castle Madoc, Brecon
Williams-Vaughan, John, Esq., Junr.	The Skreen, Erwood, R.S.O.

Williams, Rev. Preb. Garnons, M.A.	Abercamlais, Brecon
Williams, Rev. Preb. Herbert, M.A.	The Vicarage, Brecon
Williams, William, Esq.	Talbot House, Brecon
Wood, Thomas, Esq.	Gwernyfed Park, Three Cock's Junction, R.S.O.

CARDIGANSHIRE. (7).

Davey, Rev. W. H., M.A., Preb. of St. David's Cathedral, Vice- Principal of St. David's College	Lampeter
Edmondes, Ven. Archdeacon, M.A., Principal of St. David's College	Lampeter
Harford, Miss	Faleondale, Lampeter
Lampeter Coll., The Librarian of	Lampeter
Rogers, J. E., Esq.	Abermeurig, Talsarn, R.S.O.
Williams, Rev. Canon David, M.A.	Aberystwyth
Williams, W., Esq., M.A., H.M.S.I.S.	Bronheulog, Aberystwyth

CARMARTHENSHIRE. (11).

St. David's, The Lord Bishop of	Abergwili Palace, Carmarthen
Dynevor, The Right Hon. Lord	Dynevor Castle, Llandeilo Fawr
Lloyd, The Right Rev. John, D.D., Bishop Suffragan of Swansea	Carmarthen Vicarage
Williams-Drummond, Sir James, Bart.	Edwinsford, Llandeilo Fawr
Beresford, Rev. John Jervis	Brynhawddgar, Llanarthnev, R.S.O.
Chidlow, Rev. Charles, M.A.	Conwyl Caio, Llandeilo Fawr
Davies, Rev. D. H.	Cenarth, Llandysil
Hughes, Col. W. Gwynne	Glencothy, Carmarthenshire
Johnes, Mrs.	Dolaucothy, Llandeilo Fawr
Lloyd, Rev. J. H., M.A.	Talley Vicarage, Llandeilo Fawr, R.S.O.
Prothero, Edward, Esq.	Dolwilym, Whitland

GLAMORGANSHIRE. (52).

Windsor, The Right Hon., Lord Lieutenant of Glamorganshire	St. Fagan's Castle, Cardiff
Bute, The Most Noble the Marquess of, K.T.	Cardiff Castle
Llandaff, The Lord Bishop of	Bishop's Court, Llandaff
Aberdare, The Right Hon. Lord	Dyffryn, Aberdare
Llewellyn, Sir John Talbot	
Dilwyn, Bart., M.A., F.L.S.	Penllergare, Swansea
Vivian, Sir Hussey H., Bart., M.P.	Park Wern, Swansea
Llandaff, The Very Rev. the Dean of	Cathedral Close, Llandaff, Cardiff

Cardiff Free Library . . .	Cardiff
University College Library . .	Cardiff
Clark, G. T., Esq., F.S.A. . .	Tal-y-garn, Llantrisant, Pontyclown, R.S.O.
Crockett, Mr. John . . .	23, Taff Street, Pontypridd
Davies, Dr.	Bryn Golwg, Aberdare
Drane, R., Esq.	Cardiff
Edwards, W., Esq., M.A., H.L.M.S.	The Court, Merthyr Tydfil
Evans, Henry Jones, Esq. . .	Greenhill, Whitchurch, Cardiff
Evans, J. H. Westyr, Esq., Solicitor	Cardiff
Evans, W. H., Esq.	Llanmaes House, Cowbridge
Franklen, Thos. Mansell, Esq. .	St. Hilary, Cowbridge
Glascodine, C. H., Esq., M.A. .	Cae Parc, Swansea
Hybart, F. W., Esq.	Conway Road, Canton, Cardiff
James, Charles Russel, Esq. . .	Merthyr Tydfil
James, Ivor, Esq.	Registrar, Univ. College, Cardiff
Jones, D., Esq.	Church Street, Merthyr Tydfil
Jones, Evan, Esq.	Ty-mawr, Aberdare
Jones, John, Esq.	Glannant House, Merthyr Tydfil
Jones, Oliver Henry, Esq., M.A.	Fonmon Castle, Cardiff
Joseph, T. N., Esq.	Gwydyr Gardens, Swansea
Kirkhouse, Rev. H., M.A. . .	Cyfarthfa Vicarage, Merthyr Tydfil
Knight, Rev. C. R., M.A. . .	Tythegston Court, Bridgend, S.W.
Lewis, Sir W. T.	Mardy, Aberdare
Lewis, Lieut.-Col.	Merthyr Tydfil
Morgan, Col. R. E.	Mirador, Swansea
Newell, Rev. E. J., M.A. . .	The College, Porthcawl, Bridgend
Nicholl, John Cole, Esq., M.A.	Merthyr Mawr, Bridgend, S.W.
Nicholl, Iltyd, Esq., F.S.A. .	The Ham, Cowbridge
*Phillips, D. Rhys, Esq. . .	Penrhiw House, Neath
Powel, Thomas, Esq., M.A. . .	University College, Cardiff
Price, Mrs. Mary	Glan Twrch, Swansea Vale
Reynolds, Llywarch, Esq. . .	1, Mill Street, Merthyr Tydfil
Richards, Mr. D.	Murdy Office, Aberdare
Robinson, George E., Esq. . .	32, St. Mary's Street, Cardiff
Royal Institution of S. Wales .	Swansea
Samuel, John Edward, Esq. . .	Dowlais
Swansea Free Library.	Swansea
Talbot, Miss	Margam Park, Taibach
Thomas, Mrs.	Ysgubor Wen, Aberdare
Thomas, T. H., Esq.	45, The Walk, Cardiff
Vaughan, John, Esq., Solicitor	Merthyr Tydfil
Williams, Mr. D.	5, Commercial Place, Aberdare
Williams, David, Esq.	George Street, Merthyr Tydfil
*Williams, J. Ignatius, Esq. .	Crosscade House, Pontypridd
Wilkins, Charles, Esq., F.G.S. .	Springfield, Merthyr Tydfil

PEMBROKESHIRE. (14).

Cawdor, The Right Hon. the Earl of, Lord Lieutenant of Carmarthenshire	Stackpool Court, Pembroke
Philipps, Sir C. E. G., Bart.	Picton Castle, Haverfordwest
St David's, The Very Rev. the Dean of	Cathedral Close, St. David's, R.S.O.
Allen, Herbert, Esq.	Norton, Tenby
Bancroft, J., Esq., H.M.I.S.	4, Lexden Terrace, Tenby
Bowen, Rev. David	Hamilton House, Pembroke
James, John, Esq.	St. Martin's Crescent, Haverfordwest
Laws, Edward, Esq.	Brighton Place, Tenby
Lloyd-Philipps, F., Esq., M.A.	Penty Park, Clarbeston, R.S.O.
Mortimer, Rev. G. T., M.A.	The Court, Fishguard, R.S.O.
Mousley, Thomas T., Esq.	Stackpool, Pembroke
Owen, Henry, Esq., B.C.L.	Withybush, Haverfordwest, and Savile Club, Piccadilly
Samson, Louis, Esq.	Scotchwell, Haverfordwest
De Winton, W. S., Esq.	Haroldston, Haverfordwest

RADNORSHIRE. (5).

Cole, R. Preston, Esq.	Ethel House, Llandrindod Wells, R.S.O.
Lewis, Rev. C. W., M.A.	Heyop Rectory, Knighton
Ricketts, Rev. John, M.A.	Llangynllo Vicarage, Knighton
Sladen, Mrs.	Rhydoldog, Rhayader
Williams, Stephen William, Esq., F.R.I.B.A.	Penralley, Rhayader

MONMOUTHSHIRE. (4).

Tredegar, The Right Hon. Lord	Tredegar Park, Newport
Bradney, Joseph A., Esq.	Tal-y-coed, Monmouth
Canning, Thomas, Esq.	Newport
Rolls, J. Allen, Esq.	The Hendre, Monmouth

THE MARCHES. (14).

Westminster, His Grace the Duke of, K.G., Lord-Lieut. of Cheshire	Eaton Hall, Chester
Harlech, The Right Hon. Lord	Brogyntyn, Oswestry
Banks, W. H., Esq., B.A.	Ridgebourne, Kington, Herefordshire
Bulkeley-Owen, Rev. T.M., M.A.	Tedsmore Hall, West Felton, R.S.O.
Davies, James, Esq.	Widemarsh Street, Hereford
Drinkwater, Rev. C. H., M.A.	St. George's Vicarage, Shrewsbury
Kempson, F. R., Esq., F.R.I.B.A.	Bromyard, Worcester
Leighton, Stanley, Esq., M.A., M.P., F.S.A.	Sweeney Hall, Oswestry

Morris, The Rev. Canon Rupert	
H., D.D.	Eccleston, Chester
Penson, Mrs.	Dinam, Ludlow
Pilley, Walter, Esq.	Eigne Street, Hereford
Temple, Rev. R., M.A.	Llwyn-y-groes, Llanymynech, R.S.O., Salop
Woodall, Edward, Esq.	Wingthorpe, Oswestry
Wynne Ffoulkes, M.A., His	
Honour Judge	Old Northgate House, Chester

CORRESPONDING SOCIETIES.

- The Society of Antiquaries, Burlington House, London
 The Society of Antiquaries of Scotland, Prince's Street, Edinburgh
 The Royal Society of Antiquaries, Ireland (c/o R. H. Cochrane, Esq.,
 Rathgar, Dublin)
 The British Archaeological Association, 32, Sackville Street, W.
 The Archaeological Institute of Great Britain and Ireland, Oxford Man-
 sion, Oxford Street, W.
 The Society of Northern Antiquaries, Copenhagen
 The Royal Institution of Cornwall, Truro
 The Cambridge Antiquarian Society
 The Bristol and Gloucestershire Archaeological Society (c/o Rev. W.
 Bazeley, The Museum, Gloucester)
 The Chester Archaeological and Historical Society (c/o I. E. Ewen, Esq.,
 Grosvenor Museum, Chester)
 The Shropshire Archaeological and Natural History Society (c/o F.
 Goyne, Esq., Shrewsbury)
 The Cumberland and Westmorland Antiquarian Society

All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Caio Vicarage, Llandeilo Fawr, R.S.O. All other Members to the Rev. R. TREVOR OWEN, Llangedwyn, Oswestry.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying up all arrears.

LAWS

OF THE

Cambrian Archaeological Association.

ESTABLISHED 1846,

In order to examine, preserve, and illustrate the ancient monuments and remains of the history, language, manners, customs, and arts of Wales and the Marches.

CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their election is not complete until it shall have been confirmed by a General Meeting of the Association.

GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

QUORUM.

17. At all meetings of the Committee five shall form a quorum.

CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

(Signed) C. C. BABINGTON,

August 17th. 1876.

Chairman of the Committee.

